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PACIFIC LUTHERAN THEOLOGICAL SEMINARY

GOD

JESUS

ADVENT

CHRISTMAS

EPIPHANY

LENT

+MATTHEW+

HOLY WEEK

++MARK++

ALLELUIA

EASTER

PENTECOST

+ LUKE & JOHN +

TRINITY

TRINITY

Parish Education Issue

Come into our home, Lord Jesus

PARISH EDUCATION MONTH

. . . The seasons of the Christian
give us themes for family doi
which the presence of Jesus c
known and each day be a pra
His glory.

Let us freely in our families u
the rich heritage of our Chri
Year, its themes and all its colo
music and its daily reminde
lives responding to the Wo
God!

The center pages of this issue
suggestions for the first four se
of the Christian Year in your fa

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ver since Sputnik,

agazines from Woman's Day to

he Atlantic Monthly

ave been writing about Education.

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eroic efforts to offer

ore than . . .

By William D. Streng

SUNDAY SCHOOL SYRUP

Suddenly education is in the limelight. Of course, it as always received a measure of support in the halls f Congress, but now some are really disturbed about ie state of the nation as far as education is concerned. What helped Russia make such tremendous strides the st decade? Education, of course. And so we must apply urselves to the same cause in order to achieve better esults.

There's one redeeming feature about all this, and that the fact that more and more are waking up to the ruth that in modern society education is basic.

In the Church we aren't quite sure of the validity of uch an assertion. Look at Billy Graham. Even those who do not like him because he "is cutting in on our narket" must admit that he is a force of the first dimen- ion in church life. But a study of history reminds s that such spasmodic efforts lack permanent results. s great a man as Horace Bushnell faced that problem n his day and decided that without Christian nurture vangelism is truncated.

But we also sense that education without evangelism sterile. Jonathan Edwards discovered that the hard ay. He had been moving along reasonably well in is parish as Northampton delivering sermons with a lm and reasoned bearing until the Great Awakening rought turmoil into his parish. Evangelist Whitfield as bringing people to tears merely by saying the word Mesopotamia" or by reciting the alphabet (he could each to 30,000 without any amplifiers), and Edwards scovered that evangelism has an appeal to emotions which is legitimate. He had to admit that human nature in the last resort is determined by affections, that the Christian Gospel is best described by love. But he also learned that, after the Great Awakening had passed, there was a terrible breakdown in morale, because there had been little, if any, effort at Christian education. Without that all our numerical successes today will be like a balloon, easily punctured.

How to keep the two in proper balance? That is one of the major problems in Christian education today, and every congregation ought to spend an hour or two asking itself whether all of its members are continuing to learn as they ought.

Every Member Is Responsible

I purposely ask, "Is your congregation doing this?" This is not the task of a few teachers, or a Committee on Parish Education, this is not even a *task* of the Church. It is simply the *nature* of the Church. Any religious group that is not concerned about Christian education ought to ask itself whether it is a church or a lodge. The Church exists first and foremost for God, and all within it are charged with communicating the Gospel. No member of the congregation can shake this

responsibility. In fact, until members take this seriously, our Sunday school teachers can talk until they are blue in the face and not be effective, for the context out of which the child comes, the discussion and conversation in the home, the atmosphere of congregational life and worship, will determine to a great degree whether the Sunday school will be effective in its efforts.

These are basic issues, acute in our day. Because of our emphasis on organization, and because we need administration of a superior type, we have given the impression that the teaching ministry should be limited to a few.

All of Life

In one area the Church today has re-discovered a vital doctrine, namely, that God is sovereign over the totality of our existence. One look at curricular materials of the last decade offers ample support of this assertion. We ought to be grateful for this emphasis and support it wholeheartedly. If God claims the whole of man's life, then our teaching must deal with it all. God permits no lines to be drawn between the sacred and the secular. The Christian life is not an esoteric experience, that is, it does not call us away from the sordid and filthy areas so that we can withdraw for permanent meditation, but it reminds us that to love God means to love the man in the gutter also. Assuming that many teachers and parents have as much difficulty with this principle as I do, it is certain that we have made only a beginning in this area.

Let Them Eat Steak

These tasks are so involved that we shall have to depend much more upon theologians in our curricular materials than we have in the past. The new Presbyterian Sunday school curriculum has textbooks written by Paul Minear, James D. Smart, and Alan Richardson. (These men are to theology what Ted Williams, Mickey Mantle, and Casey Stengel are to baseball!) Materials from the pens of such men, carefully adjusted to age groups by educators, do not offer pablum where steak is in order.

How do we fare in this area? Some congregations, under the guidance of a concerned shepherd, have made heroic efforts to offer more than "Sunday school syrup" in their educational agencies. Others always avoid materials that are difficult. I wish that everyone of our members, and especially our teachers, could study a recent cartoon which depicted two boys building a complicated missile. In the background a school bell rang, while one lad said to the other, "Let's go back and play with our blocks again."

There is a certain "hardness" to the Christian faith which it is easy to surrender, even when public
tion is determined to put a "crash" program.
of church school literature and parish education
ought to be encouraged to produce curricular m
which have theological stature and which challe
to the limit. Really, this makes Christian educa
decision of faith and then the neglect of learni
comes crass unbelief.

It's Not Only for Children

Why don't we read the Bible more? I wish I
the answer, for the question is a haunting one.
the suspicion that there are three reasons: (1) E
we were taught some portions of the Bible bef
could grasp them. That created a psychological
ever after and we simply assumed that we never
understand them. (2) Another is that we seldom
to face it realistically, as if we had to protect th
through our interpretation. And so it really do
speak to me. And if it does not speak to *me,* the
not my Bible. After fifteen years in Sunday sch
still find ourselves unable to read the Bible with co
hension because we have not learned to let it
for itself and say what it will. In fact, it is a
dry book because we may have learned it through
who moralize, who think the Bible tells us to b
and to spread the American way of life. Noth
God's earth is duller than moralizing; it's like
blotting paper in your mouth. Such teaching isn't
relevant either, for it answers all the question
nobody asks and fails to answer those questions
bother people. (3) We American Protestants hav
to believe that God is revealed everywhere—in
through our conscience, through good people. B
ing knowledge comes only through His revelatio
Bible is absolutely unique, and what it offers
be found elsewhere. But once I have found C
Christ, *then* everything in the world speaks to me
Him.

Hence, if I may predict, my prediction is that
near future we shall see an exciting resurgence
terest in adult education. Boards of Parish Edu
will furnish materials that require concentratio
growth. It may be that a number of courses w
published and so graded that an adult in our co
tion could not take Course Five without first
Courses One to Four. I am not suggesting th
publish materials only for giraffes. But it is incu
upon us to have a level of aspiration so high th
adult can ever say, "I am beyond this."

When twenty million American adults enroll
tarily in adult classes, often to study Plato and A
we ought to be done with a juvenile, purposele
proach in our adult work. Stalin went to Sunday

his youth and later maintained that religion was for ldren. John Dewey grew up in church, even taught nday school, only to reject it all and say that Chris- nity belongs to the infancy of human growth.

Our congregations will begin to realize that it is much ter to have 200 adults in church school than 200 ldren (best, of course, to have all), for, if we have adults, we have the children also. How much re- nsibility this places upon the home need not be lled out here; in fact, I shudder somewhat at re- ting lovely cliches about the Christian home and n falling into the error depicted by Seward Hiltner: ike the man who believes he has covered the subject sin by being against it, we tend to think we have ered the family by being for it." If Christian educa- n is limited to one hour on Sunday, then we are ed for sure. (We ought to be grateful that we have least a beginning toward having materials available parents' classes and for the home.) If only we would e a peek at history to learn that civilizations rise l fall to the degree in which the sanctity of the home realized.

Church History's a Must

At the beginning I mentioned Horace Bushnell and athan Edwards. They have much to tell us con- ning current evangelistic campaigns. To ignore them l many others is to ignore the Holy Spirit's work the last nineteen centuries. If we divorce the Bible m church history, the Scriptures are no longer com- hensible. Beginnings have been made in this area the ELC's excellent *March of Faith* or its *Studies in tory),* but we shall have to take more seriously our ory. I love my mother because I know what she done for me, and I love my Church if I know her ious history. How could one, for instance, under- d justification by faith without some knowledge of Reformation? If pastors spend many hours studying rch history in the seminary, then why not our minis- in the universal priesthood, i.e., our laymen?

s with anything new, there will be objections (al- ugh many of our catechisms already offer a brief ory of the Church). Some will say: this is not really hing the Bible. But church history is the work of Holy Spirit, and the Holy Spirit is God. A Church ch does not know its history is like a man who has his memory. Without this historical connection Bi- stories become fairy tales.

thers may ask: "Who can teach church history? Our hers don't know it either." But our teachers can l, and most of them are willing to learn. Their teach- of any portion of Scripture will be more authentic relevant if they have learned to know the bright and the dark pages of church history. Whence come all these "nice" people who live within the shadow of our churches but who have decided not to come because the churches are so human? In all of history, even New Testament history, there has never been a perfect Church, for the Church is on a pilgrimage from Calvary to the consummation.

A study of church history would also include a careful scrutiny of our Confessions. When every adult pledges allegiance to the Augsburg Confession by joining a Lutheran parish, he should certainly be informed as to the contents of that Confession. The happiest experience I've ever had with an adult class was when the group decided to study the Augsburg Confession and attendance vaulted from 30 to 120.

To Say What Must Be Said

Such a study would also help us recover the meaning of *witness,* that is, to say with simplicity and conviction what has to be said. If this is limited to the ordained minister, we have completely blurred the pages of Scripture. It is the layman who is in the front line trenches.

What impact is our witness making? Out of 45 million in England, six million go to church. What has been our influence on the political life of our nation or on labor unions? If an atheist or agnostic walked into a congregational meeting, who would answer him? Some of this neglect to continue in our Christian growth is due to our Confirmation complex, assuming that we are through studying the Word because we are confirmed, making Confirmation a terminal when it ought to be a gateway. Then we really believe in salvation through good works, for then we think we are saved because we know the right doctrines. Not until I witness do I permit Jesus Christ to be Lord of my life.

From Rebel to Rebel

Rebels we all are by nature, rotten rascals who hate God, sheep who have lost their way. To bring us back to God requires more than education; that requires a conversion which only God can effect. But when His love overpowers me and I am turned about, do I become a docile observer on the sidelines? I become a rebel again, a rebel for God, one who follows Him who came to bring fire on the earth. I become a witness who, like the prophets of old, may have to suffer for his faith. In this warfare Christian education is indispensable.

Pastor Streng is a professor at Wartburg Theological Seminary (ALC), Dubuque, Iowa. His article is reprinted from the "Lutheran Standard."

This pastor has a congregation of

140,000 Children

By O. G. Malmin

The nine-year-old girl was in deep conversation with an older woman—week-end guest in the country parsonage. The conversation ranged far and wide—schoolmates and friends, family and home, the church and the Sunday school. Some point came up where the "sources" had to be examined. And what were they? More than a hundred prized copies of the rather modest weekly magazine which the little girl had been bringing home from Sunday school each week. There they were, all of them, covering a period of two full years. Every word had been read, every copy was carefully preserved. And she had an amazing memory of what she had read.

It would be foolish to contend that every child and young person in The Evangelical Lutheran Church who receives one of the Sunday school papers makes such good use of them. Of course they don't, and no one knows it better than the editor, the Rev. Gerald Giving. Some of his "subscribers" callously leave the papers in their chairs when the class session is over; they don't read a word. "But," says the editor philosophically, "they probably don't read anything else either." Most of them take the papers home and read them with more or less care. And hundreds do like the little girl—read every word, and keep each copy as a dear possession.

It may come as a surprise to many people to learn that the Sunday school papers published by Augsburg Publishing House reach into almost half the congregations of the Church, that about 140,000 children receive them every week, and that their circulation has increased almost one fourth in fifteen years.

Yet that is the fact. In a time when many Churches have discontinued publishing Sunday school papers, the experience of the ELC is that there is a continuing demand for them. Editor Giving admits that th few years saw a small decline in readership. H he points out that this may have been due to t that some competitive publications began usin a few years earlier than he was able to. Also, he out that the downward trend is definitely ov tentially, there is a readership of some 330,000, s is still a long way to go. However, the coverage nomenal when it is compared with other similar

The papers are three in number: *Little Folks* very youngest: *Children's Friend,* for those b the ages of 9 and 11; and *Our Young People,* i for those between 12 and 16. Editing three pap three diverse groups does pose some problems. cludes arriving at a basic philosophy regardin paper—the type of material best suited for each and the best manner of presenting it.

Children's Friend is possibly the easiest to edit dren 9 to 11 are interested in outdoor life, in adv Organizations like Boy Scouts, Girl Scouts, etc., good pegs to hang things on. Articles and stories missionaries and their adventures are avidly read offer a sort of "escape from routine," says Giving thing very dear to children of that age. On the hand, there is not too much sympathetic underst between the sexes at that age; in other words, g on the romance! Further, there isn't too much i in the abstract; things have to be tangible.

When the editor makes his plans for *Our People,* he faces a quite different audience. Duri years between 12 and 16, a little of the roma tolerated and there is a splendid opportunity t young folks in their earliest problems connecte

ionships between the two sexes. Action stories are popular, but now it is possible to have good non- n material as well.

litor Giving never forgets that the Sunday school s for churchmanship. A year's journey through the rs reveals that a good deal of space is used for ainting the young readers with their own Church ell as with the broader horizons of church life. resent, there is even a series on Lutheran doctrines. ie editor of any Sunday school paper has available eat deal of suitable material. There is a nation-wide icate which supplies stories and articles, complete illustrations. But, like every editor, Giving has to ch up his best material himself. This he does in- igably. An expert photographer, with an insatiable sity and a highly developed interest in people, you expect to find him 'most anywhere throughout the . Loaded down with photographic equipment, al- without a hat and usually without a coat, he iite the opposite of the "ivory tower" editor who n his office and waits for material to come to him. s out there where the material is being made, and iakes sure that he gets his share of it. The result at much of the finest material in the papers origi- with the editor himself.

ie feature of the papers is unique—a sort of "Pen club which has grown to unheard-of proportions. ough the use of the old, old device of getting his rs to write letters for publication, Giving has g the whole idea into an interchange of letters een children and young people the world over. h of the letter writing is between the young folks selves—America to Norway, or Germany, or Korea, hat have you, and return. But many of the letters all over the world find their way into the paper. r example, let us say that some young person in and has a letter in the paper asking for a "pen He (or she) is inundated with replies—as many —and can't possibly answer them singly. Solution? ver them all in one fell swoop through the columns *ur Young People!* The result is a sprightly feature h will accomplish more in teaching the participants iniversality of the Church than half a dozen ecu- cal institutes could do.

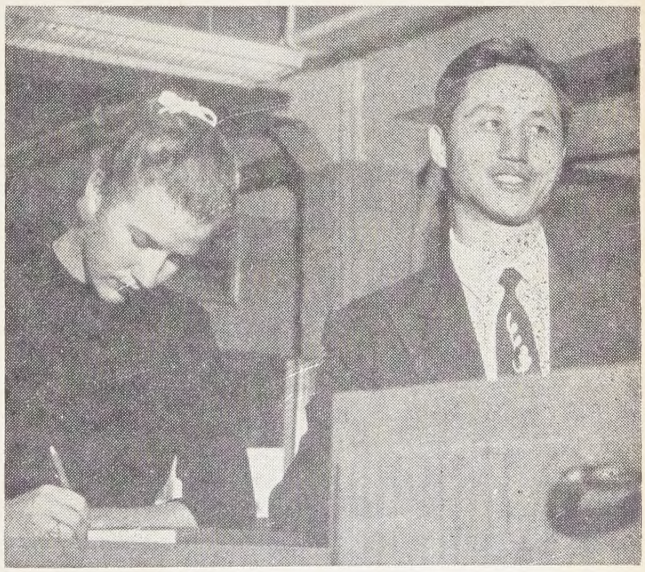
the desk, as this is written, is a large number of pts from letters of this kind. Among the countries which they come, in addition to the United States Canada, are the following: France, Norway, Ger- , Australia, Greece, British Guiana, England, Ja- Argentina, Sweden, South Africa, British West a, Korea, Denmark, Ceylon, Madagascar, and a. That's almost as good as a subscription to the *nal Geographic!*

w about this man Gerald Giving? Well, if a broad diverse background and a varied experience have anything to do with it, he surely is qualified! A South Dakota product (Madison), he first chose the law as his means of service. Admitted to the bar in 1933, he also served in the state legislature. Somewhere along the line, he got in a period of high school teaching and rounded out that part of his career by a few years on the staff of a mission school in Tripoli, Lebanon.

But it was the ministry which drew him and so we find him at Luther Theological Seminary, St. Paul. He was ordained in 1939 and served a four-church parish at Menomonie, Wis., until 1943. Next he served St. Anthony Park Church, St. Paul, for a year. Since then he has been editor of the Sunday school papers.

But that does not tell the entire story. The experience in Lebanon gave him an incurable dose of "wanderlust." His idea of a proper honeymoon (a thought which his bride enthusiastically shared) was a trip through eleven countries in Europe and the Near East, including Russia. He and she are still giving lectures based on observations from that trip, illustrating them by pictures they themselves took. Family duties and deadlines keep him closer to home these days, but he still searches for the new and the interesting.

Those 140,000 children make up quite a congregation —the largest any pastor of the ELC can count as his own. Looking into the future, the possibility of doubling and trebling that number is not remote. So much is sure: as long as Giving has anything to do with it, the attempt will be to make the papers real instruments for keeping the children of the Church in their baptismal grace, and for encouraging them to grow up into consecrated, loyal, and informed members of the Church. And that's a pretty good program isn't it?



Mary Alice Gronlund of the Sunday school paper editorial office takes notes from a visitor from Formosa—the Rev. Stanley S. Y. Tung, president of the Taiwan Lutheran Church.

CONFIRMANDS

No thinking Lutheran would want to give up the heritage of his Church in the instruction of the young which is climaxed by Confirmation.

But many thinking Lutherans are well aware that for many, Confirmation Day becomes "graduation day" from the Sunday school and often from the church. Through a strange misunderstanding of its purpose and meaning, Confirmation, which is the day when a young person enters into full participation in the program and worship of the church, has meant to many the last day of active participation in the Sunday school.

Figures on this state of affairs are so frightening that no one has really dared to collect them. Pastors and church leaders are reluctant to admit their failure to hold confirmands, yet it is a common experience in the Lutheran Church. Look at a typical church—35 in the Confirmation class a few years ago, today two or three or at most a half-dozen still in the high school Bible class.

But it need not be so—as these pictures from three ELC churches indicate. Each of these churches has managed to conserve their confirmands and to keep them in the high school Bible class until graduation day. How do they do it?

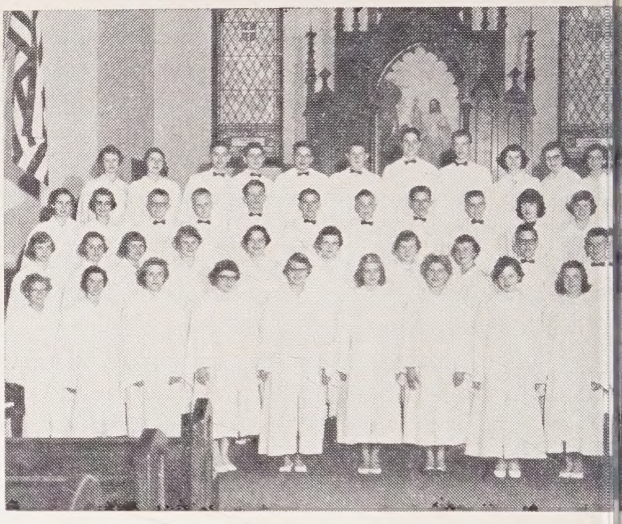
United Lutheran, Grand Forks, N. Dak.

United Church is a large congregation of the ELC (5,485 members) which has made a real effort to personalize its ministry in spite of its size. The motto of this congregation, says its pastor, the Rev. John Gaardsmoe, is based on Jesus' concern for the individual soul—"Not how many, but *who?*"

In a personal interview prior to Confirmation day, the pastor tries to impress upon the confirmand that the day is a step of "matriculation into a higher department of Christian education, something like enrolling in college." Each one is asked for a written promise as well as verbal vows at the altar. He promises to attend faithfully whatever classes and activities are provided following Confirmation. On the very day following Confirmation Sunday, all class members are enrolled in the high school Bible department. Throughout the school year, the church conducts Bible study for each high school grade on Wednesday evenings. In addition, the church provides a full Luther League program of meetings and social and recreational activities.

On graduation from the high school Bible department, the entire roster of the class at confirmation time three years earlier is printed in the bulletin. Symbols are used to indicate those who have died, transferred, married, or are in the armed services. An accounting is given as far as possible for every individual. This year out of 82, there were only three individuals who were not "present or accounted for."

Albert Lea, Minn.— Confirmation Cl



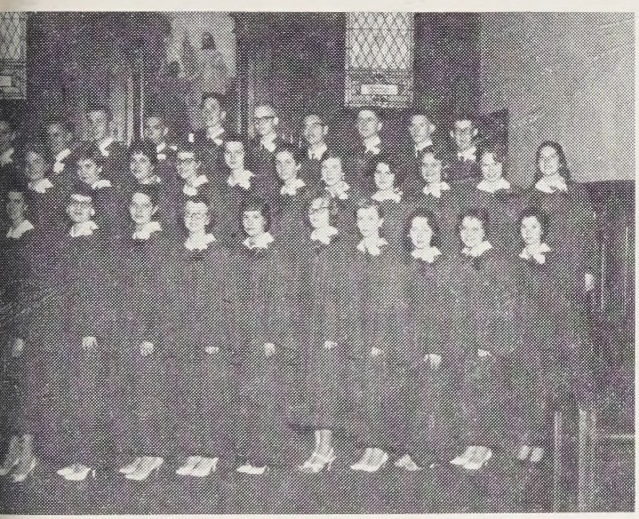
Fargo, N. D.— Confirmation Class,

Grand Forks, N. Dak.— Confirmation C

CONSERVED

By William H. Gentz

Graduation from high school Bible department, 1958



Graduation from high school Bible department, 1958

Graduation from high school Bible department, 1958

First Church, Albert Lea, Minn.

First Church (5,010 members) had almost as good a record this year. There were 64 in the class when they were confirmed. Fifty-two of them graduated from the Bible department. Three of the original class were of a different age when confirmed, two have married, one is in the service, one in a state school, four have quit school, and only seven who remained in public school dropped out of Sunday school.

First Church has Confirmation on Pentecost Sunday, but is able to convince young people to register for Sunday school again in the fall and follow through their high school years. Twice a year the church sends them letters reminding them of their confirmation vows, their personal needs, and all that the church offers them in worship, Communion, Bible study, and fellowship.

These young people all attend released time classes on Wednesdays through the school year. In order to graduate from the Bible department, they must have no unexcused absences from Sunday school and church. Pastors and staff members have personal conferences with the young people as often as time permits.

This year the church sponsored a banquet attended by 250 young people of the congregation, at which the graduating seniors and the new confirmands were given special recognition.

Olivet Church, Fargo, N. Dak.

Olivet, a smaller church (2,137 members), has also maintained a good record of keeping its confirmands in Sunday school. A student-centered curriculum and pupil participation are considered by Olivet lay leaders to be major contributing factors in their success. Particularly in the junior and senior classes, students choose some of the topics of study themselves, help put on each Sunday's lesson, and then give their evaluations in writing at the close of the semester. Teachers of the classes have tried to guide their pupils in centering class lessons and discussion around three important decisions which must be made by 17- to 19-year-olds: (1) choice of a life work; (2) choice of a life partner; and (3) choice of a life loyalty—to Christ or the world.

Several weeks before the Sunday school year begins, pupils make their choices of topics so that both teachers and students are well prepared. Having students take part in presentation means an extra committee meeting every week for the teachers, but the results have been well worth the efforts.

All of these churches agree—it takes extra work, persistent calling, interviewing, and effort, as well as careful planning and good leadership. But it has made the strongest department out of what is often the weakest section of the Sunday school.

That Hymnbook - -

An appraisal and some answers (Part II)

By Laurence N

In this article I will try to answer questions raised by Pastor Holen and others, in regard to the new hymnbook.

(1) ***"Why so many hymns with two and even three tunes to the same hymn?"***

There are 112 hymns with two tunes, and four (not three) with three tunes. One reason is (as he suggests) the problem of so many participating synods with favorite and contending melodies. The Missouri hymnbook did not have this problem to any like degree.

But there are other reasons also. The wrong melody can kill a text, so that the hymn will not be used. Therefore, occasionally a "hard," classical tune has been matched with an easier, "popular" one.

Again—occasionally a text has been carried for years by a very inferior tune. So the Commission, loath to disappoint the many who may have been satisfied to use it, has offered an alternate that is musically and artistically better, in an effort to wean popular taste away from that which is inferior to that which is superior. Nor has this always been by the idiosyncrasies of the Commission as musicians; it has been by reason of pretty wide requests. Sometimes a text has no single tune wedded to it, even though some of us may think that our particular melody is it.

"Rock of Ages" is an example. It is a British text, and Thomas Hastings' melody, "Toplady," is American and not historically the right one. English singers all over the world do not like it at all, nor do many American musicians. They prefer Richard Redhead's "Redhead No. 76" (also called "Petra"). Why not let them have it, as an alternate? Our own *Lutheran Hymnary* gives both melodies, as do the ULCA, Episcopal, and many others. England's two greatest hymnbooks, *Hymns Ancient and Modern,* latest ed. 1950, and *The English Hymnal* do not carry "Toplady" at all. The Church of Canada carries three melodies, of which our Hastings' tune is the last of the three. It is therefore neither correct nor fair to maintain that our melody is the only proper one, for it is not.

And finally, in the matter of alternate melodies ly—lots of folks, particularly lovers of music, er exhilaration of singing an old familiar text to new melody, for a change. We kind of thoug you might enjoy that too. At any rate, you get the one you want, and then the hymn belongs t body.

As to hymns that are missed! It would tru been wonderful to have had in a considerable other hymns also, that have been in beloved use us. But it is obvious that one cannot have eve Each synod and group gave up something.

Going to specifics, however, there were reaso and there why this and that hymn did not m "How Blessed Is the Little Flock" found no gr port. Neither ULCA, Aug., nor Mo. hymnbo clude it. "Jesus Let My Soul Be Fed" is the last of LH No. 110. It is not a Communion hymn but a hymn-resume of the Catechism. The hyn whole is clumsy, the last stanza being the be found in no other hymnbook besides our own. W hymn, "O Lord, Our Little Ones to Thee," fe ELC and AUG hymnbooks, is a gem, and it c should have been in the book! And so we coul with the rest of Pastor Holen's list. With a si has to say again, "You can't have everything."

(2) ***"Why not all the verses immediately un music?"***

Well, obviously not *all* the stanzas of a gre hymn! It would bring the lines of music so fa that neither organist nor singer would appro we agree that the book could well have carrie lines than it does. We had expected that, and appointed too.

Trends in these things are interesting. Our o followed the vogue of its day, not to carry mo one stanza "between" the music. British, Scotti Canadian hymnbooks, even now, do not carry e first line between the staves. And Continental E hymnbooks, including Norway, do not bother w

itions at all. The organist's Koralbog is supposed e care of the music!

Why not an index of subjects?"

ery fine index was actually prepared. But it had left out, finally, because of the bulk of the book. to be included in a companion book which will dy before long, as will also the third musical set- f the Service.

Why not a metrical index?"

s too bad that that, too, finally had to be dropped the music edition. To me, however, it seems is that Pastor Holen should regret the absence of rical index. Such a list (as in the back of LH) is e purpose of helping to find additional melodies ymns. We understood that Pastor Holen thought were too many alternate melodies already in the Why then argue for still more, through the m of an index of metres?

Why is not F. Melius Christiansen in the book?"

s a matter of profound regret that he is not. Here e facts: Dr. Christiansen did not write hymns. He ed with them, elaborated upon them, and glorified into matchless choir anthems. But he wrote no al hymns for corporate, congregational use.

hough he was on the committee that created our hymnary contains no original hymn from his nor does the hymnbook of any other synod. Dur- is youthful days at Augsburg, he wrote a very short, hymn-like songs which appeared in *Fry- er,* etc., but which he later repudiated as too sub- e, for he was a great classicist. His was a bigger than little hymn tunes! His choir series, both origi- nd elaborations of chorales and folk songs—these his field of genius in choral music.

n our own *"new Concordia"* (NC) hymnbook o be satisfied with altered forms of three of his ers. The first is his very early melody to Urseth's et Skridt," totally inadequate to represent a com- of his calibre. The second is a little lyric that he for Grundtvig's, "Jeg vedt en Blomst" (Flower ve, NC 380), which he developed into one of his charming choir anthems (St. O. Choir Series, Vol. However, for a congregational hymn, the text has erence to wine that has been criticised by many. the metre is so irregular that it would be difficult d another text. NC shortened his original to make lify as a hymn. The third is his beautiful setting avlan's, "Som Sol Gaar Ned i Havet," also from . Olaf Choir Series. This too, NC found it neces- o shorten and also to change rather distressingly. Christiansen has 18 harmonizations of Lutheran les in LH and 10 in NC, not counting repetitions. hey are all isometric, that is, evenbeat spondee metre, whereas the principle of the new hymnbook has been to restore chorales to their pristine, historical rhythmical forms as far as possible. Most Lutheran hymnbooks carry this form, as did our own Synodens Salmebog and Norwegian Koralbogs prior to the elder Lindeman.

There are, however, four arrangements from his hand that would have fitted into the new book, as the melodies are there in spondee form, and note by note the same as his. These are Nicolai's "Wie schon leuchtet," Hassler's "Passion Chorale," Neumark's "Wer nur den lieben Gott," and Heinrich Isaac's "Innsbruck." I wish they were in, not so much to honor him as for the sake of the hymnbook. However, supposing he were in with two to four harmonizations of melodies not his own—I wonder how impressive or commensurate they would really be for a man of his calibre. I doubt if they would have added any lustre to his name and fame. Dr. Christiansen's immortality rests securely on far greater things than these.

One year our committee held a session on the St. Olaf College campus. Dr. Olaf Christiansen was also on our committee at that time. We invited Dr. F. Melius to attend, and he graciously did. However, he was not particularly interested in the new book, nor in its liturgy, nor in any liturgy for that matter, including our own ELC. His mind was too occupied with other and larger forms of music. When we sent out invitations to a number of our Church's leading composers, inviting original melodies for certain texts that we had in mind, we received more than 400 replies. But none came from some of those whom we most fondly hoped would honor the book with their talent.

Well! Brahms is not in the book either, nor Cesar Franck, nor Howard Hanson! We have devoted so much space to Pastor Holen's fifth question because we want our people to know that we did try, and at least one of us made a real study. Regrets are particularly keen among those of us who had the never-to-be-forgotten privilege of contact with him, and who revere him almost to the point of worship.

This writer has some other regrets, too. Our Church went into this hymnbook venture cautiously. It took quite some time before we began to discover poets and translators of talent among us. But we finally did. I would like to name just one, and add my personal apology. It is Mrs. Frieda Buchen. She has been blessed with graceful, poetic talent on a high level. Some of her translations, for instance, are better than the originals. She did invaluable work and got but little mention. The bulk of the hymn section of the book was made up first, and by the time her translations, etc., were made up and in order, it was too late. We were too slow on the ball, as we say! In our Supplement Com-

mittee, we considered her a great "find."

After a while other poets, too, began to come to the surface—a few pastors, some of our missionaries, and, right here at home, in our publishing house and headquarters building! Humble, self-effacing, they had to be discovered and flushed out into the open, you might say! Too bad we were so slow and late. I plead guilty. But the whole Church will have to share with us the responsibility for the lag and failure to present some of our treasures in adequate form and in time.

And the Commission was very fair to us. As has been stated before, it would have been well if we had listened to Dr. Gullixson and had set aside men on full time long enough for us to carry our full load of research and the preparation of our materials. Nevertheless, the Lord blessed the work abundantly, and we are grateful to Him and to our people!

To this writer it is a matter of intense regret that the Missouri Synod was not along; they could have given so much! In fact it would have been worth waiting for. We are now busy creating a Spanish Lutheran hymnbook for all of South America, Central America, and the Caribbeans. In this Missouri is along on a full and generous basis, and the work is proceeding rapidly.

We cannot close without a word or two on the liturgy. First, a correction. There are not three Orders of Service in the new book. There is one! It is the so-called Common Service that the great bulk of American Lutheranism has been familiar with for years and years, with only a very few changes. There are, however, two basically different musical settings of that Service, mainly so that congregations can have a choice. And there is to be a third one.

Second. In answer to the question, "Why could not our own so-called 'Norwegian Service' have been included in the book as a parallel or supplementary Service?" The answer is obvious. It would have defeated the purpose of the book, which is "One book of service and song" for a united Lutheranism. It would have helped perpetuate what we already have too much of, namely division and, in some areas chaos, in American Lutheran worship. Furthermore it would have been unfair of us to insist that our particular Service be made a part of the book. Then Augustana should also have had that right, since they have a Service that is just as distinctive as ours, and the Lutheran Free Church with their shortened form. None of them chose to ask for it, nor did our Danish brethren.

But why the "Common Service"? Because it has already taken over for many years as the most commonly used Order of Worship among us. We all have it, including Missouri and our own *Lutheran Hymnary*. It was inevitable that this should be the choice. And it is a beautiful and impressive Service. Many of us are not used to it yet, that is all.

Incidentally it was not the Committee that de drop the projected bound-in Supplement to th altho some of us were very much in favor of was our own Church in convention assembled. took place without dissension. They saw with eye than some of us; now that nationalistic and cal lines are completely down, and with Ameri ing around as much as it does, no nationalistic o Order of Service would do.

Nevertheless, the book is not down as our hymnbook. It is among us as a recommended missive book only, and the rights of the local co tions as final authority are respected and protect

Something for All

Let us close on a non-controversial note. We how many of our choir folks have given seric outs to the ancient plain-chant hymn settings book. They are part of a tremendous upsurge of in early musical forms. To our modern ears, th seem at first to be queer, quaint, and archaic. because they are modal and a part of a different than our modern harmonic idiom. But they lightful.

You can teach them easily to your junior "cherub" choir, with less effort than you think, they are sung in unison. The children will sin well as an anthem, a cappella, and meanwhile y be laying foundations for liturgical feeling and for tomorrow. Also—Bach is back again amo people. His arrangements of chorales are uniq matchless and make excellent choir numbers as hymns.

Investigate the book for other unique and inte features too. For instance No. 168-b, where the (cantus firmus) is in the tenor, which is wh melody used to be (the word "tenor" is from the meaning "I have it" (namely the melody!). Ha tried "Tallis' Canon"? It is a round. Have you up John Greenleaf Whittier's hymns? Read, sin pray them and they will make you thoughtful fo afterward. In your daily private and family dev have you made use of the 138 special little collec prayers? They cover almost every situation an in a Christian's life.

Then there are the Suffrages and Bidding P Some of us were not even familiar with the until this new book came to us. The old st chorales? The book is replete with them. Gospel folk songs, even a negro spiritual—they are there other simple little personal heart-songs that you hardly expect.

You have no idea how much of variety, inter spiration, and enjoyment there is to be had in Hymnbook"! Truly it has something for all of

Joan Losen

Children's Chapel

A section of the 90-voice Children's Chapel Choir, directed by Mrs. E. T. Boe.

five- to seven-minute Bible dram-ation, hymn singing, and time for yer—put them together into a fif-minute weekly radio program and have the ELC's worship service young people, "Children's Chapel." Now broadcast by 118 stations in 30 es and two Canadian provinces, this que program (it is one of the few gious programs beamed primarily hildren) goes into the homes of ut 200,000 listeners each week.

Children's Chapel" was originated 947 by Bob Lee, who produced and cted the radio program for seven rs. At one time carried by more n 40 stations in the United States, ada, China, and South America, ildren's Chapel" went off the air 1954, when Lee accepted the posi- of executive secretary of Lutheran rch Productions, with offices in v York City.

wo years later Rolf Hofstad, a duate of Luther College with expe-ce in newspaper and radio work, me the new producer-director. The gram, although centered around Lee's original Bible dramatiza-s, received a slightly different for-. Formerly the hymns were sung Bob Lee. Now the music is pro-d by the 90-voice Children's Chap-hoir, in reality the children's choir Our Savior's Lutheran Church, omonie, Wisconsin, directed by . E. T. Boe, wife of the pastor. etimes hymns are also sung by professional soloists Carolyn Solomon-son and Eric Giere.

The present announcer is Paul Borge, for five years a television director at KMTV, Omaha, Nebraska, and now an instructor in radio and television courses at the University of Omaha.

With this new format, "Children's Chapel" returned to the air December 1, 1956, broadcasting on four stations. Now, slightly less than two years later, it can be heard on 118 stations. Most of them are located in the heart of ELC land in the Midwest, but recently a number of outlets have been added in the southern and eastern sections of the United States, and the concentration of stations along the West Coast is steadily increasing.

Most stations broadcast the program on public service time. Only ten air "Children's Chapel" on a commercial basis, and in these cases the bill is paid by local organizations such as groups of Sunday schools, churches, or WMF's. In Brookings, South Dakota, a local business firm picks up the tab.

Throughout its history "Children's Chapel" has been under the wing of the ELC Department of Christian Education, but monetary support for "Children's Chapel" promotion, production, and distribution comes primarily from ELC Sunday schools, which support it as a mission project. Last year 1,400 of the 2,600 Sunday schools contributed $30,000 toward Sunday School at Home by Mail and Radio, of which "Children's Chapel" is a part. Generous thousand dollar gifts came from the national WMF and LDR organizations. Local Brotherhoods, WMF's, Luther Leagues, Ladies Aids, and a number of individuals also sent in contributions.

Comments about "Children's Chapel" have been very favorable. A woman in Ohio wrote recently: "I am grateful for a program which I can trust to help in the Bible teaching of my little daughter. I followed carefully, and your dramatization is true to the Scripture account. Please continue such a fine program."

A mother in Minnesota commented: "I believe I enjoy the program as much as the children do. It makes the stories of the Bible so much easier to understand."

Letters and cards from children are often particularly interesting. A girl in Montana wrote, "I listened to 'Children's Chapel,' and when they started to sing, I wanted to sing too."

The prize letter to date came from an 11-year-old Minnesotan who wrote:

"I listen to your program every Saturday morning. I have five sisters and one brother. He is 12 his name is Dick, Mary Jo, is 9, Gloria, is 8, Lizzy, is 4, Betty Ann is 3. My name is Emma, I'm 11. My father is 55."

What are the future plans for "Children's Chapel"? When Rolf Hofstad left the office in June to accept a position in the Development Office at Con-

cordia College, Moorhead, Minnesota, it was decided to ally "Children's Chapel" more closely with the Radio-Television Division of the ELC Public Relations Department.

There is also a possibility that "Children's Chapel" will soon be promoted nationally through the National Lutheran Council.

The immediate goal for "Children's Chapel" is to add as many stations as possible to the number already broadcasting the program. One of the best ways to gain stations for "Children's Chapel" is through a personal contact with the station management by a local person. So far more than 50 stations have been secured in this way, each

person rarely spending more t
hour or two in making the co

Check the following radio
"Children's Chapel" can be h
your area, make it a point to en
children to listen. If the progra
broadcast on a local station, w
fill in the coupon on page 25
tempt to secure another outlet
15-minute children's worship p

Radio Log — Children's Chapel

STATION—LOCATION—DAY AND TIME

California
KAHI—Auburn—Sun., 10:15 a.m.
KBLA—Burbank—Sat., 11:00 a.m.
KDAN—Eureka—Sun., 10:00 a.m.

Colorado
KVFC—Cortez—
KGOL—Golden—Sun.,
KSLV—Monte Vista—Sat., 10:30 a.m.

Florida
WCNU—Crestview—Sun., 7:15 a.m.

Georgia
WRWH—Clarkesville—Sun., 1:00 p.m.

Idaho
KRPL—Moscow—Sun., 5:15 p.m.

Illinois
WCMY—Ottawa—Sun., 5:45 p.m.

Indiana
WCMB—Connersville—Sun., 10:15 a.m.
WOCH—North Vernon—Sun., 9:45 a.m.

Iowa
KWLC—Decorah—Sat., 10:00 a.m.
KLIL—Estherville—Sat., 9:00 a.m.
KJFJ—Webster City—Sun., 7:45 a.m.

Kansas
KTOP—Topeka—Sun., 9:15 a.m.

Kentucky
WCYN—Cynthiana—Sun., 8:45 a.m.

Maine
WKTQ—South Paris—Sun., 9:30 a.m.

Massachusetts
WMNB—North Adams—Sat., 7:30 p.m.

Michigan
WBFC—Fremont—Sun., 9:15 a.m.
WCHB—Inkster—Sat., 11:15 a.m.
WHMI—Howell—Sat.
WMAB—Munising—Sat., 10:15 a.m.

Minnesota
KATE—Albert Lea—Sat., 9:00 a.m.
KAUS—Austin—Sun., 7:45 a.m.
KLIZ—Brainerd—Sat., 9:30 a.m.
KDLM—Detroit Lakes—Sat., 10:30 a.m.
KGDE—Fergus Falls—Sat., 11:45 a.m.
KTOE—Mankato—Sun., 9:45 a.m.
KTIS—Minneapolis—Sat., 9:15 a.m.
KDMA—Montevideo—Sat., 11:00 a.m.
KMRS—Morris—Sat., 10:30 a.m.
KNUJ—New Ulm—Sun., 8:45 a.m.
WCAL—Northfield—Sat., 8:45 a.m.
KLOH—Pipestone—Sat., 11:15 a.m.
KFAM—St. Cloud—Sun., 8:15 a.m.
KTRF—T. River Falls—Sat., 9:30 a.m.
KWAD—Wadena—Sat., 10:05 a.m.
KWLM—Willmar—Sat., 11:05 a.m.

Montana
KGHL—Billings—Sat., 9:45 a.m.
KXIQ—Bozeman—Sun., 7:15 a.m.
KDBM—Dillon—Sat., 9:15 a.m.
KLTZ—Glasgow—Sat., 5:15 p.m.
KXGN—Glendive—Sat., 8:30 a.m.
KOJM—Havre—Sat., 9:15 a.m.
KLCB—Libby—Sat., 9:00 a.m.
KATL—Miles City—Sat., 10:30 a.m.
KGVO—Missoula—Sat., 10:15 a.m.
KIYI—Shelby—Sat., 8:05 a.m.
KGCX—Sidney—Sun., 8:30 p.m.

Nebraska
KOLT—Scottsbluff—Sat., 10:40 a.m.

New York
KGLL—Babylon, L. I.—Sun., 8:30 a.m.
WLFH—Little Falls—Sun., 10:30 a.m.
WICY—Malone—Mon., 11:00 a.m.

North Carolina
WADA—Shelby—Sun., 9:00 a.m.

North Dakota
KFYR—Bismarck—Sat., 11:15 a.m.
KDLR—Devils Lake—Sun., 3:00 p.m.
KFNW—Fargo—Sat., 9:15 a.m.
KNDC—Hettinger—Sun., 8:15 a.m.
KLMP—Minot—Sat., 9:45 a.m.

Ohio
WOSU—Columbus—Sat., 11:30 a.m.

Oregon
KFLY—Corvallis—Sun., 8:15 a.m.
KRMW—The Dalles
KUGN—Eugene—Sun., 7:45 a.m.

Pennsylvania
WESA—Charleroi—Sun., 3:15 p.m.

South Carolina
WLSC—Loris—Sat., 8:45 a.m.

South Dakota
KBRK—Brookings—Sun., 1:00 p.m.
KIJV—Huron—Sun., 1:00 a.m.
KOLY—Mobridge—Sat., 10:15 a.m.
KUSD—Vermillion—Sun., 8:45 a.m.
KWAT—Watertown—Sun., 8:45 a.m.

Tennessee
WMCH—Church Hill—Mon., 5:15 p.

Texas
KACT—Andrews—Sun., 8:15 a.m.
KBEN—Carrizo Spr.—Sat., 9:30 a.m.
KDET—Center—Sun., 8:45 a.m.
KFLD—Floydada—Sun., 9:15 a.m.
KCYL—Lampasas—Sun., 10:00 a.m.
KVOW—Littlefield—Sat.,
KTRE—Lufkin—Sun., 8:15 a.m.
KIMP—Mt. Pleasant—Sat., 8:30 a.m.
KHHH—Pampa—Sun., 8:45 a.m.
KCNY—San Marcos—Sun., 8:15 a.m.
KSST—Sulphur Spr.—Sat., 3:15 p.m.

Virginia
WCVA—Culpeper—Sun., 1:00 p.m.
WBOB—Galax—Sat., 11:15 a.m.
WBRG—Lynchburg—Sat., 9:15 a.m.
WJMA—Orange—Sat., 9:30 a.m.
WLLY—Richmond—Sat., 9:00 a.m.
WAFC—Staunton—Sun., 2:15 p.m.

Washington
KPUG—Bellingham—Sun., 1:30 p.m.
KWIQ—Moses Lake—Sun., 10:30 a.m.
KBAM—Longview—Sat., 11:00 a.m.
KOFE—Pullman—Sun., 8:45 a.m.
KTW—Seattle—Sat., 9:15 a.m.
KGA—Spokane—Sun., 7:15 a.m.
KEY—Vancouver—Sun., 1:00 p.m.

West Virginia
WTCS—Fairmont—Sat., 10:15 a.m.
WETZ—New Martinsville—Sat.,
WLOH—Princeton—Sun., 9:15 a.m.

Wisconsin
WAPL—Appleton—Sun., 7:30 a.m.
WWIS—B. River Falls—Sat., 9:15 a.m.
WEAU—Eau Claire—Sun., 1:15 p.m.
WKBH—La Crosse—Sun., 8:30 a.m.
WLDY—Ladysmith—Sat., 8:45 a.m.
WDLB—Marshfield—Sat., 9:15 a.m.
WLGM—Medford—Sat., 10:45 a.m.
WMNE—Menomonie—Sun., 9:30 a.m.
WCCN—Neillsville—Sat., 9:45 a.m.
WPFP—Park Falls—Sun., 10:30 a.m.
WPDR—Portage—Sun., 8:30 a.m.
WRDB—Reedsburg—Sat., 9:15 a.m.
WJMC—Rice Lake—Sun., 8:15 a.m.
WDOR—Sturgeon Bay—Sat., 11:15 a.m.
WISV—Viroqua—Sat., 9:15 a.m.
WRIG—Wausau—Sun., 10:00 a.m.

Canada
CFRN—Edmonton—Sun., 10:30 a.m.
CKYL—Peace River—Sun., 8:15 a.m.
CFQC—Saskatoon, Sat., 10:15 a.m.

Come Into Our Family, Lord Jesus

The Christian Festivals and Seasons Help Us Sense the Presence of Christ

HAROLD J. BELGUM, *Director of Parish Services, Lutheran Welfare Society*

The Whole Family can share in celebrating the Church Year at home. Young and old, each in his own way, can join in the activities . . .

Make little scenes for the supper table, symbols for the family altar. Explain them.

Sing the great hymns and songs of the season.

Read Sunday texts, Bible stories, devotions, poems.

Tell what these mean for us. Take turns. Recall how God has helped us and will help us.

Do something for each other, for our home, friends, neighbors, church, strangers.

(These simple activities echo the main parts of the liturgy used in our Sunday morning worship: Preparation . . . Praise . . . Word of God . . . Sermon . . . Offerings.)

Each member should have a part. A 3-year-old can pass out song books. A 5-year-old can make a picture. Compliment, don't criticize. You didn't do any better at 6!

The Church Year is God's calendar. It brings home to us God's love in Christ. It asks us to respond by telling and showing our love for each other.

"O HOW SHALL I RECEIVE THEE?"

This is the theme of Advent. The color is violet for penitence. Make an Advent wreath out of four wire coat hangers. Twist hooks with pliers to hold candles. Tie on greens. Light one more candle for each Sunday in Advent. Get ready to receive the "Light of the World."

"LO, HOW A ROSE E'ER BLOOMING"

Christmas is rich with old traditions. Perhaps we need fresh ones. Luther's favorite symbol for Christ was the white rose. He used it in his seal. Help children plan and make a new thing for Christmas Eve. Their home-made manger with dressed-up dolls can mean much. Let each one have a part in the "program." After that the gifts can echo the real meaning of Christmas.

The Festival of Christmas

"A Book of Days" by Mary Hinderlie and Edna Hong is full of delightful family activities for Advent and Christmas. (Augsburg Publishing House, 75c.) Below are some excerpts.

Things to Do the First Week in Advent:

Let children begin making their own highly original Christmas cards for grandpa and grandma, their cousins and friends.

Draw names within the family and all during Advent do secret favors for the special friend whose name was received. Maybe a sister will iron something, a brother will do a chore and say nothing. Not until "Little, Little Christmas Eve" (December 22) are the true names revealed. It isn't fair to guess!

The Second Week:

Sing Christmas in all during Advent! Is the family learning new Christmas songs as well as singing the old, familiar ones? Most of the Christmas songs lend themselves to simple acting. Let the small children dramatize them, very simply, very naturally—not in a program-like way!

Children's Baking Day. Here is a recipe for thick, tough dough that can be fashioned (by children) into animals, angels, birds and stars to be hung on the Christmas tree. For pfeffernuts roll the dough into ropes 1/8 inch thick and cut in small pieces, small enough to eat by "twos" or "threes" at a time!

2 cups brown sugar	sift 4 cups flour with
2 eggs	1 tsp. cinnamon
ADD	1 tsp. cardamom
1 tsp. soda in 1 tsp.	1 tsp. nutmeg
hot water to eggs	1/2 tsp. salt
and sugar	a sprinkle of pepper just for fun

Mix a dough stiff enough to roll in ropes. Bake in hot oven, 400 degrees, until brown. Can be stored indefinitely in tightly covered, well hidden cans.

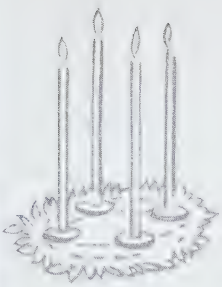
In the Third Week:

Hang a little cluster of sleigh bells where tiny hands can reach to jingle them.

Let the children decorate their own rooms in their own way.

Make a Christmas wreath with the children and hang it on the front door—or the back door, if that is where your friends come in.

Keith, Gary, and Susan Strandberg look thoughtfully at their "baptism things." For them they are symbols of infinite importance . . . hard to put into exact words. Their church has given each of them a baptism candle—to be burned each birthday until confirmation time.



Diane Asp, 4 years old, opens the first door of her very own Advent calendar. A surprise each day of Advent helps her wait for and value Christmas when it comes.

Mr. and Mrs. Herbert Walden share with their daughter Kathy how they first met and fell in love.
Kathy tries on her mother's veil just to see how it feels.

The Fourth Week of Advent:

Remember that Christmas is Christ. Wrap the presents. "Presents wrapped in prayer glow with a particular light." Richardson Wright, in his book, "Book of Days for Christians," suggests that as we wrap our gifts, we pray for the person who is to receive them. A blessed thought!

Begin the New Year In the Name of Jesus

New Year's Day strikes a new note. The Christ Child receives the name "Jesus" and is circumcised (like all of us in our own family received our names and were baptized). Beginning here and going through the Epiphany Season we can well focus on the great spiritual events in our own lives as we follow the childhood, youth, and first work of Jesus.

The Day We Were Baptized. Ring in the New Year by recalling vividly our own baptisms which began our new life in Christ. Find baby pictures of parents and children. Compare. Look at certificates, gifts, dresses (if we kept them). Who was the pastor? Talk together about: Do we show we are baptized? Do we "walk in newness of life?" Do we act like "Children of God" toward each other at home? From the hymn-book read what the pastor reads. Sing.

Our Names Are Important. Take some time to explain how we each got our names. Named after someone? Why? Look in a name dictionary for the meaning of our names. How did we pick the names for each child? What do we know about the family name? Talk about how we build a good name. God blessed our name in baptism and gave us the name: *Christian.*

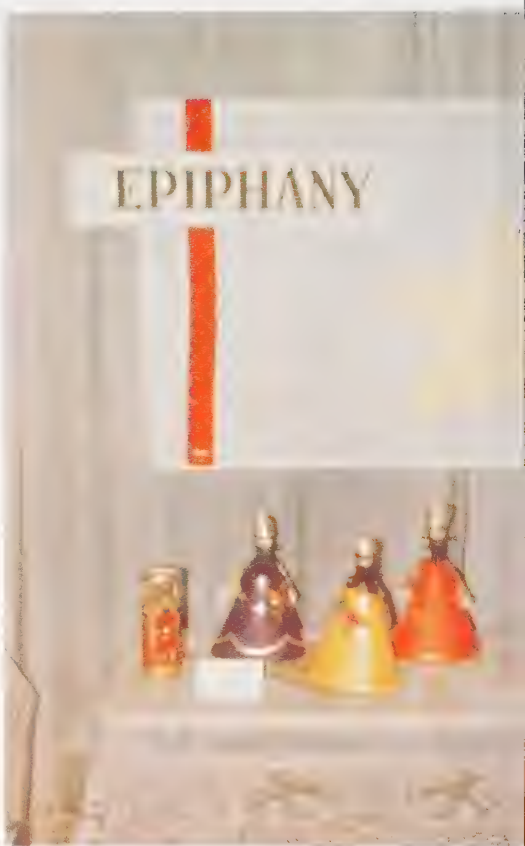
Epiphany—A Time of Witness

The Wise Men See Jesus. Let children dress up as wise men and act out the story. Then talk about how we have seen Jesus during Christmas and how we can "show forth" Christ: be kind and loving to each other at home. Keep the star from the Christmas tree in a prominent place as a reminder. Go out and find the brightest star on a clear night. (See next page.)

The Epiphany Season—
"Showing Forth" Christ in our Family Life

We Can Remember our Confirmation Days during the first week in Epiphany. The text for this Sunday is Jesus twelve years old in the temple. Since most of us don't have any anniversary for this great day in our lives, it fits here . . . especially if we have thought about baptism the week before. Find confirmation pictures, certificates, the special Bible passage. Recall catechizations, the fear and trembling, the sense of awe and holiness—family dinner, relatives, new dress, suit. Read Confirmation prayer. Talk about: Do we "show forth" Christ in our lives because we are confirmed?

The Beginnings of Our Family might well be the theme for the second week in Epiphany. The Sunday text is of the wedding at Cana where Christ performed His first miracle. We parents can delight our children by telling frankly how we "fell in love," got engaged, planned our wedding. Find wedding pictures, tell tricks played on us, show gifts still whole, the excitement, the joy, the sense of God's blessing. We can "show forth" Christ by our love for each other as husband and wife.



"THE MORNING STAR UPON US GLEAM
There is rich symbolism in the five pointed star. Christ is the "Bright and Morning Star." Tell children that the star has a head, two arms, two feet. We are to be stars and show others the way to Jesus. Color is white—the Christmas Spirit continues. The winter sky is magnificent. out with your children and look at the stars. The old spiritual says about God the Creator: "He's got the whole world in His hand."

"HARK THE VOICE OF JESUS CRYING
'WHO WILL GO AND WORK TODAY?'
THE "GESIMA" SUNDAYS mean 70, 60, 50 da before Easter. Pre-Lent is green for growth and hope. A time to think and talk about what work we might do in our congregation. Hands are a symbol of work. Children can make "Praying Hands," "Helping Hands," "Working Hands" . . . or a little church for the supper tab

Editorials...

A proposed change in the liturgy of the Roman Catholic Church has some interesting implications for the Evangelical Lutheran Church and some of her ter synods who are being introduced to the new rvice Book and Hymnal.

hree Are etter han One

At a recent Ohio liturgical retreat, it was announced that the Vatican is considering adding variety and scope to the Sunday Mass. The proposition under consideration is to add two new series of epistle and gos- l lessons to be read and used as the basis for sermons. far Romans have had only one series. The Jesuit ader who presented the plan said that the change ould aid the liturgy and promote the spiritual growth Catholics by affording "a fresh hearing to Sacred ripture by having more readings from Holy Writ nbodied into the Mass and Office."

This is interesting and significant to us because at is moment, unless somebody does something to coun- act the trend, our Church is apt to move in the op- site direction. For several centuries the Lutheran nurches of Scandinavian origin have had three series gospel and epistle texts. But the new Service Book d Hymnal lists only one—the ancient texts. The only ason given for leaving out the other two series is at "they are of a later origin." It is our feeling, how- er, that antiquity should not be the only criterion for lecting scripture readings.

The companion altar books and other manuals to go th the new hymnal are not printed yet. But so far ere are no plans to include more than one series of xts. Of course the congregation is free to use the ree series instead of one, no matter what the book ys. But—the tendency no doubt will be gradually to back to reading only one series if that is all that is ing printed.

Let's take another look before it's too late and see if e aren't losing something quite important by going ck to a single reading. Rome doesn't change her actice after 1,500 years without good reason. Let's tain all three of our series and get as much Scripture possible into the liturgical services of our Church.

W.H.G.

"The Question Is..."

Once in a while we receive requests from readers for a "question and answer" column, a feature which is quite common in magazines of all kinds. We have never included such a column as a regular feature, although we have, of course, attempted to answer the occasional questions which have been directed to us.

On a tentative and experimental basis, we wish to announce our intention of beginning such a column, *if there proves to be a demand for it.* Such a demand can, obviously, be established in only two ways: that we receive questions to which our readers want answers; and that the feature proves popular among our readers, whether they themselves submit questions or not.

What type of questions? Anything that has to do with the faith and life of the individual; and anything that has to do with the faith and life of the Church, whether that be taken to mean the congregation, The Evangelical Lutheran Church, Lutheranism in general, or the Christian Church as a whole. We must, of course, reserve the right to decide whether a question shall be answered in the column or not. And, let us add: *Anonymous communications cannot under any circumstances be recognized.*

Who will answer the questions? After a good deal of thought and discussion, we have decided against appointing a single person, outside the staff, to have charge of the column. Rather, the responsibility will rest in our office, and we will solicit such assistance as we need.

The name of the column will be "The Question Is . . . ," and it will appear as often as there are questions to be answered.

This, then, is an invitation to our readers to sit down, take pen (or pencil or typewriter) in hand and compose a letter beginning: "The question is . . ." Be assured that we will do our best to come up with a satisfactory answer!

A Time for Everything

As the public schools opened, our favorite small town weekly newspaper, the *Lake Mills Graphic,* Lake Mills, Iowa, addressed itself editorially to a subject which is of real concern to practically every community and congregation. Writing under the title, "A Uniform Night

for Church Activities," here is what Editor G. W. Aasgaard had to say:

"Many important strides have been made in the administration of school affairs with the coming of school reorganization. Methods and efficiencies which previously were not possible are now being carried out almost as routine developments.

"The adoption of a uniform school year by the schools of this country is another example of effective organization. All schools started on Aug. 27 and vacation schedules throughout the school year will all be uniform. Barring epidemics, snowstorms or other unforseen developments, the schools will have very similar closing dates next spring.

"At a recent meeting of the superintendent's club of this county, a resolution was adopted, requesting all pastors of the county to co-operate in designating Wednesdays as 'church night.' Conflicts between church and school activities can be a source of contention, but with proper planning, as is now being suggested, this is largely eliminated. It is a good move.

"We like the tone of the letter which has been forwarded to the pastors of the county by the superintendents:

"'All our administrators are interested in the moral and spiritual growth of all youth in our county and expressed a desire to co-operate with the various churches in their communities. With all the activities of school, church, rural clubs, and the community activities it is difficult to schedule activities without conflicts. Superintendents feel that uniformity in church night activities for children of school age throughout the county would be of advantage to all organizations. Therefore, after discussion, the following resolution was made, seconded, and unanimously carried. "That Wednesday nights be recommended to the churches of the county as 'church night' for children of school age.'"

When Is Bad Good?

Some folks in our town have been indulging in a discussion, chiefly through the Correspondence columns of the daily newspapers, of the always engaging subject of Bingo. Ours is one of the states which prohibits all forms of gambling *except* Bingo. And why the exception? One letter-writer explains that it is because "many churches, patriotic organizations, civic groups, etc. use Bingo as a means to raise money."

The gentleman goes on to expound his theory of goodness and badness: "To outlaw all Bingo in the state would mean the end of this 'good' Bingo. Bingo on Hennepin Avenue is the black sheep offspring of this good Bingo. We must take both the good and the bad in this case, or neither." Then he draws a conclusion to end all conclusions. He deplores the fact some people spend too much money playing Bingo, and closes his letter: "For those sorry souls cannot [control their gambling instincts when pl "bad" Bingo], I can only extend my sympathy, j I extend it to all alcoholics, incurable gamblers, gluttons."

Now there is a piece of logic which really "the end justifies the means" in its proper place us see: Gambling is wrong; hence it has been outl Bingo is gambling. So the syllogism should end wit conclusion that therefore Bingo should be outl But no, not so. Bad becomes good if it accomp good ends. How shall it be decided whether the are good? Or, put another way, who decides whe is good? Initially, we suppose, public opinion an sire, and secondarily the state legislature. If, in that bad may accomplish good, bad itself mu legalized, well, that is indeed bad, but what can do about it?

And so the Church of Jesus Christ, whose Founder laid down the principle that "ye shall be fect, even as your Father in heaven is perfect," itself at least tacitly making bad good because is "a means to raise money." Nor let anyone that, because this or that church does not avail of this particular badness to achieve goodness (and churches do not), it is thereby left pure in the ey the world. We fear that it is inevitably tarred wit same brush.

Add Common Sense

Comes now a story from a Roman Catholic dioce Germany about the annual "blessing ceremony motor vehicles." "Attendance" this year was the gest ever—over 3,000 motor vehicles and "hundre children who had brought their bicycles and sc to be blessed." During the ceremony, a plane c above the cathedral square towing a huge banner read, "Christ on All Your Ways."

We are all for anything legitimate to cut down fic lawlessness and needless accidents on the street highways. However, a dose of common sense in in the drivers might conceivably do more good a "blessing" pronounced over a machine which fortunately, does not know how to think. We hav forgotten the sight of an automobile standing i garage we patronize, showing all the signs of h rolled over repeatedly in an accident. "Too speed," said our friend the mechanic laconically on the dash shelf, still standing more or less erect the accident, was a religious symbol! That proves thing or other.

BOOKS *in Review...*

unday School Procedure

THE CHURCH SCHOOL. Paul H. Vieth, Christian Education Press, 279 pages, $3.50.

A Sunday school superintendent who does ot own a book telling him how to carry out s responsibilities should get this one. Dr. ieth of the Yale Divinity School is deserved- well known in Christian education circles r previous works. This volume is an an- ver to frequent appeals for help in becom- g a better superintendent.

Both theory and practice receive attention nd the discussion ranges from the nature the church to keeping records. Dr. Vieth resses the need for the congregation to rec- gnize the vital importance of its teaching inistry. He emphasizes that the church aches by what it is and that its teaching rogram must fit into its total purpose. Thus od planning is essential, he insists, and he ggests how plans for an adequate church hool program may be made and imple- ented. The book is indexed by means of a t of common problems, with references to ges where they are discussed.

Not only superintendents but parish boards education, pastors and others concerned ith church schools should read this book.

ROLF E. AASENG
Minneapolis, Minn.

ormosa's Aborigines

THESE MY PEOPLE. Lillian Dickson, Zondervan, $2.00, 121 pages.

One of the great and dramatic stories of odern mission history is the growth of the hristian Church among the aboriginal tribes Taiwan (Formosa). Hidden back in the lls, with a tradition of head-hunting, they ve gone through difficult periods of rela- onship with peoples encroaching upon them d ruling over them. Barring missionaries om their territory, hemming them in from ltural influence of conquering nations, they ere left in a spiritual and economic back- ash as the rest of the country progressed.

In spite of this situation, the Word of od penetrated. One of the intrepid souls of e missionary movement has found her main inistry to be among these people. Her hus- nd, superintendent of the Presbyterian work Formosa, welcomed our missionaries to e island when we began work there. Visit- g in their home I was impressed by the ndliness, zeal and energy of them both.

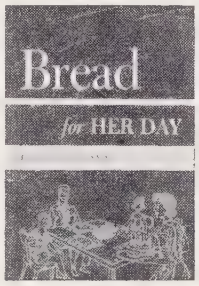
The book is a collection of many personal counts giving dramatic presentations of ed, ministration, and further need. It is an exciting book that will stir the interest and touch the heart of every reader.

R. A. SYRDAL
Minneapolis, Minnesota

Kitchen Altars

BREAD FOR HER DAY. Eleanor Bockelman, Wartburg, $1.25, 70 pages.

In this little book, the author points in a telling way to the glory of the commonplace. From the miracle of waking from sleep till the end of a day which finds much of one's projected work undone, she uncovers the beauty of the ordinary. For her the everyday and repetitious details of existence are like the melted wax of her Christmas candle: "Each tiny molten globule, carrying within



itself unsuspected beauty, has abandoned the prosaic form of its mold and gathered with its next of kin to create a new enchantment."

In the main the language of the book is simple and direct. It reveals an insight and a level-headed evaluation of life which I take to be the direct result of her plainly stated faith in a living God.

With its large type and attractive binding, this may well become a favorite gift among our women.

MRS. HENRY HETLAND
Oakland, Calif.

Looking Toward Marriage

PARTNERS FOR LIFE. Baker Book House, 75c, 47 pages.

PREMARITAL PASTORAL CARE AND COUNSELING. Wayne B. Oates, Broadman Press.

These two booklets dealing with the premarital work of the pastor are encouraging in view of the disintegrating family in the American way of life.

The first, *Partners for Life,* is meant as a handout to the young couple preparing for marriage. As such it is only fair. Major subjects are covered, but briefly and rather inadequately from a truly Christ centered point of view. As a start for group discussion, a beginning from which to work, this booklet is usable.

The second booklet is an outline to help the pastor toward more successful premarital counseling. It was written for the Christian Life Commission of the Southern Baptist Church. The first chapter is geared to the Southern Baptist minister. However, beyond this point it has an excellent outline for action in preparing young people for marriage. Contained herein are very practical pointers on the opportunities and arrangements to make in premarital counseling, topics to cover, possible problems that will arise, and references to books that will be of value on the vital subjects covered.

This is not a counseling technique book with all the answers. It is a handbook of basics for the pastor in the area of marriage preparations. As such it will be a must for the young pastor getting his feet on the ground in helping young people marry and stay in the church. For the more experienced man, it is a valuable guide for measuring his own program and adding to areas which need help.

CURTIS JOHNSON
Laughlin AFB, Texas

History Recounted

IN RETROSPECT. A History of the Lutheran Normal School, Madison, Minn., 1892-1932. $2.50 (closing price).

This book was compiled by a Committee of alumni with the Rev. H. O. Hendrikson as editor. The chapters cover such topics as: The founding and objectives of the Madison Lutheran Normal, Buildings, Model school, Organizations, Courses of study, Health service, Music, Athletics, Foreign missions, Expenses, Certification of teachers, Teachers, Students, Graduates in teaching, Graduates in other professions, Reminiscences, Contributors. It is all interesting reading.

A few statistics might show what this school has done in its 40 years of service: It had a total number of 87 teachers, an average of 7 teachers a year. The total enrollment was 5,426.

The main aim of the Normal was to train for parochial and public school teaching. It has been estimated that 90% of the graduates have taught parochial school and many of the non-graduates likewise. Many have pursued studies at other institutions and worked for college and professional degrees.

O. M. NORLIE
Northfield, Minnesota

Correspondence

And We Thank You Too!

►I have many times thought to write you in regard to LUTHERAN HERALD. But things have a way of getting put off. Good intentions are not translated into action.

LUTHERAN HERALD is very much appreciated in this house, and is well read. Changes in the makeup of the paper, introduced many months ago now, are excellent. Articles by the editor are favorites with me, and therefore I always turn to the editorial page first to see what the editor has to say. I wish to express my appreciation for the way you put things: clearly and concisely. During recent months these also stand out in my mind: your Lenten Meditations, your pre-convention size-ups, and your convention coverage.

We thank you.

(The Rev.) CLAYTON C. ENGAN
Fisher, Minn.

Merger Wanted

►Upon our return from a pleasant vacation in the Hawaiian Islands, I found on my desk a copy of the HERALD containing my letter in which I asked why the Lutheran merger was progressing so slowly. I am amazed at the response. Among laymen and pastors alike there seems to be almost complete unanimity that the Lutheran merger is long, long overdue. *The Catholics* are merged solid. *The Methodists* and *Presbyterians* have effected mergers. In fact, nearly all the other Protestant groups of any size have ironed out differences and closed ranks to the point where they do now on occasion meet together.

But not we Lutherans. After more than 300 years in this wonderful land of the free and home of the brave, we are still divided into 16 different bodies. While giving more or less lip service support to the merger movement, each group is going stubbornly on in their own directions, building more schools and churches, starting new congregations, even mortgaging local congregations for that purpose. After the merger comes, many of these projects will be declared useless and practically worthless surplus, as was the case after the partial merger in 1917, when the Ladies' Seminary and the Men's College and Seminary at Red Wing, Minnesota, were sold to the highest bidder at terrific financial loss. How long is this ridiculous waste by overlapping and duplication going to continue? In the world-wide struggle now going on between Communism and Christianity, our nation needs every ounce of support possible from a united Church.

We are told by church statisticians that in the U. S. we have about 80,000,000 people outside the Church (a most fertile field for the Communists) and we are also told that only about 15% of those in the church are active members. Looks like somebody is fiddling while Rome is burning. Yes indeed we need an every-member canvass, but of far greater importance is an *every home canvass.*

ALF O. NELSON
Silverton, Oregon

"It's No Sin to be Large!"

►One can agree with the caption of the Rev. Olaf A. Anderson's article in the August 26 issue of LUTHERAN HERALD and still disagree with much of what he says. When I read the article I was inclined to wish that it had never been published. But if it can lead to more calm and incisive thinking, it may be well that it was published.

"A pastoral conference . . . decided that the 'holy number' was for a congregation's membership should be 450. To exceed that membership was considered bad." So says the article. One can't help wondering if the writer has not "edited" that decision. If that pastoral conference placed a decision on record, it would be interesting to see its actual wording. It might possibly lend itself to a different interpretation.

The article asks: "What is so sacred about remaining a small congregation in a large, growing metropolis where there are thousands of souls to be s for the Kingdom?" Obviously, the nothing sacred about that, and must be permitted to doubt that pastor or Christian layman would anything else. Suppose a member large congregation should say, "W getting too big," it does not follow the article seems to intimate, tha would "bemoan the fact that our gregation has grown," or that he w turn away an applicant for membe with a "Sorry, but we are all filled It is much more probable tha would say to the applicant, "Welc We thank God for moving you to us in His worship and in labor i Vineyard."

BUT—he would probably also i earnestness raise this question: not the time come for us to encou many of our members to go out establish one or more daughter co gations—neighborhood churches ing smaller areas and better ab minister to their communities?"

It is difficult to believe that any ister or Christian layman "ben the fact that a congregation grown." But does it not stand to re that, other things being equal, tw more neighborhood congregation moderate size can do more effe work than a super-size congreg trying to minister to a large and tended area? It is certainly not C tian to condemn a congregation cause it has grown large in the se of the Lord. Nor is it Christia glory in bigness.

It is quite true that "the chief son for going to church is to wo God, to seek His guidance and ing for abundant living." But—

Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred mi
Is like to that above,

and to many, at least, that fellow seems more effectively cultivated smaller church.

Many other thoughts suggest t selves. But let it suffice to add: crucial question is not how larg small a congregation may be, but effectively is it doing the work o Lord—and how willing is it to with John the Baptist, "He mus crease, but I must decrease"?

(Dr.) N. ASTRUP LAR
Decorah, Iowa

For the Family Altar

J. R. Hestenes

oward the Nineteenth Sunday After Trinity

Ezekiel

The Epistle: Colossians 3:1-10 • The Gospel: Luke 13:10-17

Monday, October 6

TO THE EXILED

Read Ezekiel 2:3-5

"Son of man, I send you to the people f Israel."

This call came to Ezekiel when he was captivity with the people of God, far way from home and in a strange land. od was not forgetting His people, and Ezekiel He found a man well suited r the difficult assignment of being the iritual leader. The people were in exile ecause they had rebelled against God. nd Ezekiel was to be among them as od's prophet. "They will know that ere has been a prophet among them," od said. Whether they would hear him, not, Ezekiel would work among them.

We thank You, heavenly Father, that this exile, in this place far away om the heavenly home, You raise up rophets to speak in Your Name. Though e are lost and do not merit Your love nd care, still You seek us out. Encourage ur pastor to be faithful to his calling. elp him to speak to us the truth, that e may rejoice in the sure word of salation. Amen.

Tuesday, October 7

ONE OF THEM

Read Ezekiel 3:15

And I came to the exiles. . . . And I sat there overwhelmed among them.

Ezekiel did not have a detached ministry. He was not sitting in an ivory tower someplace, sending messages and suggestions to the people. He was right there among them. He sat where they sat. He saw at first hand their unhappiness; he heard their comments; he realized their lack of faith in God; he saw their lonesomeness for the homeland; he saw the outright carelessness of some of the people. He was one of them. Not in the sense that he was a rebel, but in that he knew them and lived with them.

Give all of us the grace, O God, to know for sure what we are doing before we do it. If we want to help people, make us positive we know what help they need. Give us understanding and sympathy. Keep us close to one another so that we can understand each other's problems. Make other people's burdens our burden; other people's joy our joy. In Jesus' Name. Amen.

Wednesday, October 8

POINTED ILLUSTRATION

Read Ezekiel 12:17

"Eat your bread with quaking, and drink water with trembling."

As several of the prophets did, Ezekiel acted out the message he meant to bring. In this instance, he gulped a meal in "trembling fearfulness" to show how the people of God were in peril, and in no position to be casual so long as they did not repent. Jeremiah also enacted the condition of the people when he went about wearing a yoke. Always a lesson is made clear when those who teach illustrate with their lives what they are trying to say. Actions help words speak louder.

Sometimes this world grows weary of hearing, and not much impression is made on the ear, the ear of the body or of the soul. Sometimes people grow weary of merely hearing the Word, too, O God. To overcome this weariness, may Your people begin to put into clear action the faith they claim to have, so that the faithless shall sit up and take notice. Amen.

✚

Thursday, October 9

HIS BOOK

Read Ezekiel 1:1

As I was among the exiles . . . the avens were opened, and I saw visions God.

The Book of Ezekiel is one of the ore difficult books of the Bible. Parts of are very difficult to understand, and me of it cannot be understood at all. he reason for this is that Ezekiel reports any visions he has seen, and there is no ay for him to make himself perfectly derstood, since he has to use words in ying to do so. Even so, much of the ok is very clear and sets forth the love God, the need for repentance, and e blessedness of living under Him.

Often we must say with the prophets old, "These things are too much for ."" All Your truth is a mystery, dear ther. But we thank You that You have ted very clearly that You want all ople to be saved, and have made plain e way of salvation. That part of Your ord that we cannot understand, we ve with You. Help us to act on what know, and to do that decisively. Amen.

✚

Friday, October 10

THE SYNAGOGUE

Read Ezekiel 11:15-16

"I have been a sanctuary to them for a while in the countries where they have gone."

The synagogue was to a Jew much the same as the church is to a Christian. It was a place set aside for the worship of God. It is believed that the synagogue came into being during the exile, and that Ezekiel had much to do with giving it life. Wherever God's people are, there He will be with them. This is a foreshadowing of what Jesus said, when He promised that where two or three are gathered in His Name, He comes into their midst. Ezekiel made a very valuable contribution to the religious life of his people.

How good it is, O God, that we can gather at church and worship You. No matter who we are, how rich or poor, how young or old, how happy or sad, we may come. How much we value the peace and the strength that comes out of that hour in church! Over all the earth, keep prospering these fountains of help and healing, and cause people to come to them, hungry and seeking.

✚

Saturday, October 11

DRY BONES

Read Ezekiel 37:2-10

"Prophesy to these bones, and say to them, O dry bones, hear the word of the Lord."

This vision, reported by Ezekiel, is very understandable, and points up the condition of people before God gets a hold of them, and what happens to them when they are given life through the saving Word. There they were, a valley full of bones— "and lo, they were very dry." At the end of the vision there is a picture of living people, standing up on their feet. This is what God can do if he is given permission to work. He gives dry bones life.

This miracle has been done for me, too, dear Father. You have come into the valley of my existence and breathed upon me Your Word, and have given me life. Now that I have this gift of life, preserve me so that my spiritual health will be always in good repair. You have not called me to fall back into death. Give me a share in bringing Your Word to others that by Your Spirit they, too, shall live.

Protestants Hold First Religion-Law Conference

Some 200 lawyers, judges, students, theologians, and clergymen attending American Protestantism's first nation-wide Conference on Christianity and the Law held in Chicago were told that the Church is threatened by the use of law to help create beliefs which are antagonistic to those of Christianity.

Prof. Harold Berman of Harvard Law School said that in response to this threat "the Church must teach civil disobedience to laws which infringe on Christian faith, must seek reform of oppressive laws, and must attempt to strengthen the Christian will and conscience of all who influence legal development."

He addressed a session of the conference, sponsored by the National Council of Churches' Faculty Christian Fellowship and the United Student Christian Council.

Another speaker, Prof. Markus Barth of the University of Chicago's Federated Theological Faculty, declared that the teachings of their faith give Christian lawyers a clear mandate "not to shy away from getting their hands dirty by taking so-called dirty cases."

"Since Christ interceded for sinners, Christian lawyers therefore obey Christ's fulfilled law by pleading for sinners—that they may live and receive what is right for their salvation under God," he said. "This means that the Christian lawyer is duty bound to take hopeless cases, as Christ did for us."

Dr. Barth, son of the famous Swiss theologian, Dr. Karl Barth, declared that it takes "risk and courage and loneliness" to be both a lawyer and a Christian.

"The lawyers are troubled in their consciences as much as every other man," he said, "but they are expected to know what is right—or at least to obtain the rights of their clients."

He said one of the problems a lawyer must face is whether to avoid the untidy aspects of his profession: the divorce and property and criminal cases, the litigation over overdue debts, the solution of labor conflicts.

Some try to "keep their hands clean" by becoming "office workers," he said, thus escaping the "dirty work that might involve their own conscience."

The delegates also heard a sharp denunciation of capital punishment by Prof. Wilber G. Katz, an Episcopal layman and former dean of the University of Chicago's Law School.

He said the necessity or usefulness of capital punishment as a deterrent to crime "has never been demonstrated. Christian principles forbid the use of any penalties which serve no purpose, which neither deter nor rehabilitate."

While attacking capital punishment, Prof. Katz noted that through necessity there must be "harshness" in the law and that "this is clearly God's will."

"But there are limits to harshness," he added, "and one of them is capital punishment. There is no justification for this form of retribution, scientifically or theologically."

Prof. Katz also told the delegates that their coming together was the result of an awakened interest between religion and the law.

Stressing the increasing importance of Christianity's relationship to law work, he pointed out that for more than five years groups of law students on a number of campuses in the country have been meeting to discuss ethical problems related to their careers.

Calls Communists "Liars"

Bishop Otto Dibelius of Berlin, of the Evangelical Church in Germ (EKID), declared it was "high t that Communist rulers of the S Zone tried to create an atmospher "veracity."

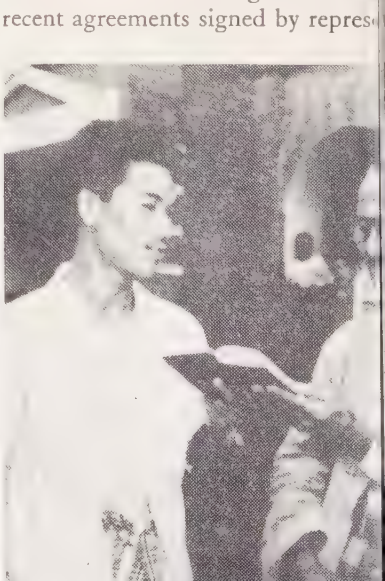
Addressing some 15,000 person an open-air home mission rally in lin, the bishop denounced as "del ate lies" Communist charges, lev against him during his recent abs from Germany, that he was an vocate of atomic warfare."

Bishop Dibelius spoke shortly returning home from Denmark w he attended the annual meeting o World Council of Churches' Ce Committee at Nyborgstrand. He co-president of the Council.

He told the rally that veracity "particularly a pre-requisite for fidence and therefore must be pro ed in the life of the State and of German people."

The bishop stressed that "the w expects the Christian Church to men toward the truth, as well a freedom and love."

He also denounced East Ger Communists for failing to live u recent agreements signed by repres



BURMESE RURAL PASTORS — Some 570 clergymen of 10 Protestant denominations gathered at the Divinity school in Insein, Burma for the first national conference of rural Christian pastors of that country. In this photo a divinity student (left), a Chin, discusses a Biblical text with a delegate of the Shan race.

—RNS Photo

s of the Soviet Zone government
of the Evangelical Churches in
many to eliminate long-standing
sturbing factors" in Church-State
ations.
Bishop Dibelius and EKID have
n been accused by German Com-
nists of "supporting NATO and
preparations" because last year the
ID Synod approved a treaty with
Bonn government for an Evangeli-
Church chaplaincy to the West Ger-
n army.

heist Books at New High in East Germany

he output of atheistic literature
lished by East German Commu-
s has reached an unprecedented
ght in recent months.
n addition, Soviet Zone security po-
have purged some parish and
gymen's libraries and private lend-
libraries, confiscating large amounts
literature.
he atheistic publications comprise
books, brochures, and booklets by
temporary East German Commu-
authors, as well as reprints of
ssics" by German and foreign
ists.
itles of the new publications, writ-
in pseudo-scientific style, include
Secrets of Religion, The Vatican
the 20th Century, Man Created
According to His Image, and
ural Science and Religion.
Most of them assail religion in gen-
as medieval superstition aimed at
dfolding the masses. A smaller
nber concentrate on attacking both
Evangelical and Roman Catholic
rches, especially in West Germany,
alleged warmongering and exploit-
the workers.
ookshops and newsstands in the
iet Zone were recently reported to
e been requested by the Commu-
authorities to pledge certain sales
tas for progressive and atheistic
ature, which is sold very cheaply.
n a recent purge of libraries, a par-
lar target of East German police
e books published in West Ger-
y after World War II and during
Nazi regime. Reports said that in
e municipalities Communist func-
aries confiscated up to 50 per cent
he library stocks.

In East Germany . . .

Bible Printing Sets Record

A record number of Bibles and Scripture portions was printed in the Soviet Zone of Germany during 1957, according to Evangelical Bible Work, with which the 11 East German Bible societies are affiliated.

Donations of large amounts of paper by foreign Churches and paper import permits granted by the East German government made the printing possible, EBW said.

A total of 301,172 volumes was published, including 86,975 complete Bibles, 83,714 New Testaments, and 129,483 Scripture portions. The total was an 80 per cent increase over 1956.

In Romania . . .

New Wave of Terror

Communist Romania's new wave of terror against churches and intellectuals has spread with the arrest of at least 135 more Orthodox priests and monks, bringing to 235 the total number apprehended so far, according to Bucharest reports.

They said the Communists also have openly launched an anti-Semitic drive against Jewish state officials and intellectuals who have either been arrested or dismissed from their posts.

The 135 priests and monks were seized in Bucharest and surrounding areas, as were those arrested earlier.

Bucharest reports said the terror campaign was started by the Reds in obvious fear of an anti-Communist revolt by the people similar to the one in Hungary two years ago.

NOONTIME INTEGRATION PRAYERS

Silent prayers for a peaceful settlement of the integration problem, divine guidance for the Supreme Court and for world peace are being said daily in Lexington, Ill., when the city's fire siren announces noontime.

Following a plea by the Lexington Council of Churches, ministers called on their congregations to stop wherever they might be at noon to offer a moment of prayer "that God's will be done."

Denominations co-operating so far in the prayer movement include Baptist, Christian Churches (Disciples), Lutheran, Methodist, Presbyterian, and Evangelical United Brethren.

—RNS Photo

DR. KING ARRESTED—Dr. Martin Luther King, Jr. is hustled off to jail by Montgomery, Ala. police on a charge of loitering. Dr. King, leader of the Negro boycott against Jim Crow buses in 1956, was arrested outside the city hall courtroom where he had gone to attend a hearing for a Negro accused of attacking an integration leader.

Scientists, Theologians asked to Learn From Each Other

To bridge the gap between science and religion, scientists and theologians should attempt to learn each other's fields better, a scientist told 4,000 members of the International Luther League, youth organization of the American Lutheran Church, at its 13th biennial convention in Ithaca, N. Y.

Dr. Raymond J. Seeger of Washington, D. C., deputy assistant director of the National Science Foundation, charged that "the thinking cap of theologians has been too small for the expanding universe," and that in the "school of life," religion is a required course.

"Too often in the past," he said, "scientists and theologians have acted as though all truth is singular, and since each understood his own field best he accepted the findings of his own field to the exclusion of the other."

Dr. Seeger added that "the trouble with too many of us is that we have the mind of a two-year-old in religion and the mind of a 16-year-old in science."

ALC Eastern District Moves to Washington

The Eastern District of the American Lutheran Church is moving its headquarters to the nation's capital.

Dr. Gordon S. Huffman, newly-elected district president, announced that the Lutheran Church Center in Washington at 2633-16th Street, N. W., has been chosen as the location for his office, which serves the eastern seaboard from Florida to Canada.

Up to now the district headquarters have been in Pittsburgh, Pa.

First Refugees Arrive Under New Program

A youth from Latvia and a family of four ethnic Germans from Danzig were the first refugees to be resettled in the United States on corporate affidavits provided by the Lutheran Refugee Service. They arrived by boat in mid-August.

Agency assurances are limited to refugees who have neither relatives nor friends in America but seem to be good prospects for immigration to the U.S.

In these cases, the LRS agrees to sponsor the refugees, but only after a Lutheran congregation has guaranteed to find jobs and housing for the newcomers upon their arrival in this country.

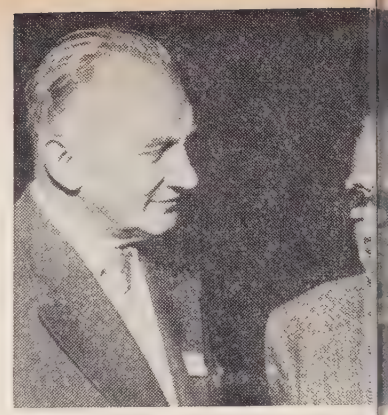
The first agency affidavit issued by the LRS went to 20-year-old Edwin Garbe, who was only an infant when his family fled from Latvia to Poland in 1939, and who has spent most of his life in refugee camps in Germany.

Despite numerous obstacles, young Garbe managed somehow to complete elementary school, attended a vocational school and became skilled as a truck driver and an electrician. It is hoped to find employment for him in one of these trades, with the help of the Rev. Richard Zarins, pastor of the Latvian Evangelical Lutheran Church in New York.

The second agency affidavit from LRS was given to a family that suffered tragically under the Russians in World War II, spent nine years in German refugee camps, emigrated to Australia for two years, and then returned to Germany for another two years before being accepted for admission into the United States.

An increasing number of refugees, most of them sponsored by relatives or friends, are being received by the Lutheran Refugee Service under Public Law 85-316, often referred to as the Kennedy Bill, which provides for the admission of some 18,000 refugees from all parts of the world.

LUTHERANS STUDY BACH IN CALIFORNIA—Gathered around the piano are faculty and some of the students who attended the sixth annual workshop in choral art at San Diego State College in California. At the keyboard is Dr. Julius Herford, member of the workshop faculty and also the faculties of Union Seminary in New York and Princeton Seminary in New Jersey. All five of the senior colleges of the ELC were represented by graduates who attended the San Diego workshop this year. Major concentration of this year's study was on Bach.



BEFORE THE VOTE—Prof. Joseph Hr ka of Czechoslovakia, left, and Dr. Bersell of the United States appear friends in this conversation at the meeting in Denmark of the World C of Churches' Central Committee. La Bersell unsuccessfully attempted to duce a new voting system that would nate Dr. Hromadka from the executiv mittee of the group. The Czech chur is considered an apologist for the munist regime.

Candidate Named to Succeed Ordass

Zoltan Kaldy of Pecs was nam the only candidate for Bishop c Southern District of the Hung Lutheran Church to succeed Dr. Ordass.

He was recommended by the trict's Church Council which urge Hungarian Communist governme approve his selection in the eve his election by the district's cong tions. The election is expected t place in October.

Dr. Ordass has been one of gary's staunchest anti-Communis ligious leaders. Last June the c "requested" him to relinquish his as Bishop of the Southern Distri

His ouster came less than months after a Budapest Radio b cast announced he had to "resig the Church's Presiding Bishop be he found himself "in complete tion, due to his policy of non-co tion with the government."

While serving as Presiding B in 1948, Dr. Ordass received a year sentence by a Communist for alleged black market cur dealings, but was released after ing 18 months. In 1956, his sen was annulled "in the absence o crime committed" and later he re-instated as Bishop of the Sou District and as head of the Churc

w Life Begins at 43
To Study for Ministry

lerman Madland of Mankato, Min-ota, 43 and the father of three chil-n, leaves behind a successful occu-ion and an attractive home this nth to begin studies for the ministry Luther Seminary, St. Paul, Minn. The reasons behind his decision e described recently by his home n paper, the *Mankato Free Press* follows:

The final decision to become a min-r came this summer, but for Mr. dland it was "kind of a gradual g." First inclinations toward the of a clergyman came early to Mr. dland, who was raised in a parson-by his father, the Rev. Hjalmar dland, now in Des Moines. A sister, er Judith Madland, is now a mis-ary in Madagascar.

I have expressed my love for the d in my active work in various lay vities," said Mr. Madland, who is a nber of the Bethlehem Lutheran urch in Mankato, "but I always felt asn't qualified for the ministry."

Two big factors led to his final de-n to become a minister, he believes. creasing maturity and added experi-e in working with people" was one on why he began to seriously con-r his big move. The other came at when his mother died three years "At that time," he explained, "I k I unconsciously began a reap-sal of the values of life."

Also the encouragement given me ny wife, Inez, and by Rev. Feroe Rev. Jennings Feroe, pastor of lehem Lutheran Church) led me elieve that I was able to become a or and convinced me that I have qualifications to become one."

nd what about his wife's reaction ner husband's new vocation? "I k it's what he should do and that vill make a good pastor," said his e, pretty spouse. "The kids think vonderful too," she exclaimed.

r. Madland, an impressive six feet inches tall, was graduated from St. college at Northfield in 1936 with egree in chemistry and physics. e then he has worked for firms at vaukee, St. Paul and for the past three and a half years, as foundry superintendent at the Little Giant, Inc. machine shop in Mankato.

Throughout those years he has devoted a major portion of his spare time to various lay activities, including choir directing, a duty he will take up at Our Redeemer Lutheran Church in St. Paul.

His interest in lay work indicated to him a love for the work of the Lord, and he is happy that he feels qualified to carry it on in a more complete manner.

"My biggest problem will be cracking those books again after 22 years," he stated. He spent considerable time this summer getting acquainted with the Greek language, which he is required to take in the seminary.

Eskimos Give Dried Fish for Hong Kong Refugees

The widow gave her mite, and the Eskimos at Teller, Alaska are giving their dried fish.

Hardly more than a generation removed from the stone age, inhabitants of the northwest coast of America's 49th state eke out a meager living by fishing, picking berries, hunting and trapping for furs.

But when they heard of the desperate plight of the Chinese refugee masses in Hong Kong, they felt moved to do something for them. As a result, they sent a parcel of fish—part of what they caught and dried this summer while living in tents along the coast and rivers.

Summer is very short here, and in September before thick ice covers the streams and shore waters the Eskimos will return inland to their villages to pass the long cold winter. So the fish they have caught will have to last them to next spring—the part, that is, which they are not sending to Hong Kong.

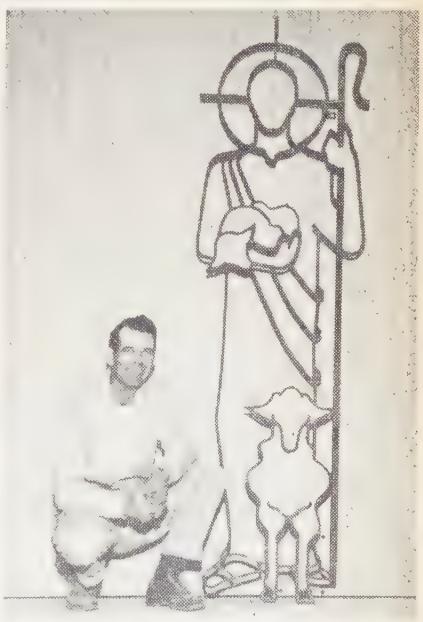
The Eskimos are members of Lutheran mission congregations here and in several other Seward Peninsula towns including Shishmaref on the Arctic Ocean, 75 miles above the Bering Strait.

The Rev. Norval Hegland, who is superintendent of the Eskimo mission work for The Evangelical Lutheran Church said that the fish project is "on a limited basis" this year. "If it works out successfully," he added, "we hope to do better next year."

Mission work among the Eskimos in the area has been carried on by the ELC for more than 60 years. Transportation and communication among the several isolated stations are provided by a Piper four-seater plane operated by Mr. Hegland.

Red Wing Home Dedicated

Open house and dedication ceremonies were held this month for the new $165,000 Red Wing Seminary Memorial Home for the Aged. The new structure is located adjacent to the old seminary property, which will continue to be used as a rest home. Six double and eight single rooms in the new home will accommodate 20 residents.



GOOD SHEPHERD SYMBOL—The striking wrought iron figure shown here has now been placed on the facade of the new parish education building of Zion Church, International Falls, Minn. The new $145,000 structure, completed and dedicated recently, is attached to the church building and provides facilities for the Sunday school of 600 members. The Rev. Arnold Flaten of the St. Olaf College art department, who designed the Good Shepherd figure, spoke at one of the dedication services. The Rev. R. O. Evans is pastor of the parish.

WASHINGTON CHURCH DEDICATED—Prince of Peace Church, Eastmon, Everett, Washington, was dedicated last month by Dr. H. L. Foss, president of the Pacific District. The Rev. Bernt I. Dahl, Jr., who organized the congregation this year, was installed as its pastor on the same day. The two-story frame structure provides a sanctuary seating 250 on the upper level, and Sunday School and fellowship facilities on the lower level. Cost of the completed structure was $50,000. Present membership of the parish is 150.

Churches

Milwaukee, Wis. — Mount Carmel Church held its first worship in its new building on September 21 and is currently in the midst of a three-month series of dedicatory services. Former pastors, civic and church officials are scheduled to be speakers. The Rev. W. R. Husby is pastor.

Cook, Minn.—Bear River Church near here celebrated its 50th anniversary last month. The congregation was organized by the Rev. Julius Fadum, pioneer pastor in the range country, and was served by him for 40 years. Former pastors and Dr. A. E. Hanson, Northern Minnesota district president, were speakers at anniversary festivities. The Rev. J. M. Erickson is the present pastor.

Torrance, Calif. — Contracts have been signed for the first church unit building of the Church of the Good Shepherd, the Rev. Gerald Garlid, pastor.

Fargo, N. Dak.—Hope Church, a new home mission congregation in this city, will have its congregational organization meeting on October 22. The organizing pastor, the Rev. Henry Roufs, will be installed on November 2. The congregation is holding services in its newly constructed first unit.

Mahnomen, Minn.—Fire of an undetermined origin this month badly damaged First Church here. The blaze was discovered at 7:30 a.m. one Sunday morning and was brought under control an hour and a half later. Damage is estimated at $35,000. The Rev. S. A. Urberg is pastor.

Waterford, Wis. — Norway Church here, known to ELC Lutherans as the old Muskego Church, the first congregation of Norwegian Lutherans organized in the United States, celebrated its 115th anniversary this month. Dr. O. G. Malmin, editor of **Lutheran Herald,** was the festival speaker.

Havre, Montana—First Church, the Rev. Roald Kindem, pastor, conducted ground-breaking services this month for their new $100,000 parish education building.

The Department of Stewardship has produced a new filmstrip entitled "We Witness for Christ." This filmstrip has as its storyline the report of a delegate to the General Convention on the work of The Evangelical Lutheran Church. Visitors in the Every Congregation Visit will have this filmstrip with them as they call on the boards of the congregations to seek their objective for the budget for 1959. The filmstrip, however, can be ordered from Augsburg Films (or any of the other ELC film distributors) for a rental price of $1.50. This filmstrip makes a fine supplemental report on the ELC General Convention.

Obituaries

Miss Elizabeth Arnesen, a se in the Foreign Missions office ELC, died August 30 in Minn at the age of 58 years. She was b Stavanger, Norway, Jan. 12, 190 came to the United States in 190 was raised in Brooklyn, N. Y. a a member of Trinity Church. graduation from the Minneapo theran Bible Institute, she spen years as manager of the LBI store. Later she returned to Br and managed a book store there she served as secretary to Dr. Schiotz while he was the Natio theran Council's secretary of the mission for Orphaned Missions. Miss Arnesen spent five years i sion service in Tanganyika. Sin turning to the United States s been employed in the ELC's F Missions office. Survivors inclu brothers. Funeral services were Minneapolis and in Brooklyn.

Vincent Roger Gronseth son Rev. and Mrs. Gilbert Gronseth o dom, Minn., died at Sioux F Dak. Aug. 18 at the age of 27 ye was born April 17, 1931 at H S. Dak. He was graduated fro gustana Academy in 1949, and tana College, Sioux Falls, S. D 1955. Since 1955 he has been a technician with the Air N Guard at Sioux Falls, S. Dak vivors include his parents, three and two brothers. Funeral service held in Sioux Falls, and the bu Minneapolis.

The Rev. Rasmus C. Storsteen a lingering illness of 14 years, Fargo, N. Dak., on August 20 age of 66 years. He was born C 13, 1892, at Milford, Ia. He wa uated from St. Olaf College a ther Seminary and ordained i ministry in 1922. He served pari Rapid City, S. Dak.; Duncom and Frontier, Sask., Canada. I he was forced to retire from th istry because of ill health and h a patient at Veteran's Hospital i go since 1947. He was married Hougstad in June 1923. Funera ices and burial were at Chain Church, Churchs Ferry, N. Da vivors include his wife, nine so one daughter.

Changes of Address for ELC Pastors

n G. Aamot, Caixa Postal 15, Campinas, aulo, Brazil, So. America, 9-1-58
lter I. Aamoth, Fountain, Minn., 9-1-58
n Abel, Caixa Postal 15, Campinas, Sao Brazil, So. America, 9-1-58
ine E. Anderson, Chap, Office, St. Luke's , 6720 Bertner Ave., Houston 25, Tex., 3
vin C. Astrup, Northwood, N. Dak., 58
vis E. Bakke, Lake Mills, Ia., 8-1-58
is O. Becker, Caixa Postal 15, Campinas, aulo, Brazil, So. America., 9-1-58
A. M. Benson, 7 Pomander Walk, Tea- N. J., 9-1-58
ward M. Blegen, 2505 S. Summit, Sioux S. Dak., 9-1-58
W. Bly, 19 Yen Ping St., Keelung, n, 9-1-58
Neil Christopherson, 93rd Signal Bn., uachuca, Ariz., 9-10-58
E. Christopherson, 710 S. 120th St., na 44, Wash., 9-1-58
T. Dahle, 10364-133 A. St., North Sur- B. C., Can., 9-1-58
nald D. Danielson, Hdqs. Co. 3rd Bn. f.), 6th Mar. (Xray), FPO, New York, , 9-1-58
non P. Faillettaz, 5475 Greenwood S., go, Ill., 8-25-58
l O. Forsberg, Ft. Sill, Okla., 9-10-58
F. Hanson, Dinamarco 54, Apt. 102, o 6, D. F., 9-1-58
en E. Halvorson, 2620 43rd Ave. No., eapolis, Minn., 9-1-58
O. Holum, 4001 42nd Ave. N., Minne- , Minn., 9-1-58
n M. Homerstad, 18 Mukaiyama Daicho, nashi City, Aichi Pref., Japan, 8-15-58
lter G. Johnson, Zumbrota, Minnesota, 3
A. Knudson, Elk Point, S. Dak., 8-25-58
ön Landvik, Caixa Postal 15, Campinas, aulo, Brazil, So. America, 9-1-58
A. Lee, Caixa Postal 15, Campinas, Sao Brazil, So. America, 9-1-58
Lellelid, 5479 Greenwood Ave., Chi- Ill., 9-15-58
rid Lovaas, 209 N. Orchard St., North- Minn., 9-1-58
ert C. Maland, Caixa Postal 15, Camp- Sao Paulo, Brazil, So. America, 9-1-58
rold L. Olson, Apartado Aereo 4980, a, Colombia, So. America, 9-1-58
ford Pedersen, New Glarus, Wis., 9-1-58
W. Rossing, 2617 S. Prairie, Sioux Falls, k., 9-1-58
ner Russeth, 213 Crescent Ave., Rte. corah, Ia., 9-1-58
rett Savage, 1036 West Park, Pasco, , 8-21-58
Veldon Smith, Robinson, Kansas, 9-1-58
O. K. Stenberg, 7831 S. Sepulveda, Los Angeles, Calif., 9-1-58
E. G. Stolen, Kerkhoven, Minn., 8-1-58
Otto C. Tollefson, Caixa Postal 15, Campinas, Sao Paulo, Brazil, So. America, 9-1-58
John Wilenius, 110-2 Chao Chow St., Taipei, Taiwan, 9-1-58
Walter Trobisch, College Evangelique, Par Makak, French Cameroun, W. Africa, 9-1-58
Carl L. Ulrich, Ft. Dauphin, Madagascar, 9-1-58
John Wilenius, No. 5, Lane 69, Sung Chiang Road, Taipei, Taiwan, 9-8-58
Marlin Wogstad, 33 Sublane 13, Lane 136, Ho Ping East Road, Sec. 2, Taipei, Taiwan, 9-8-58

Newly Ordained . . .

Kermit J. Rye, Wittenberg, Wis., 9-15-58
Erwin J. Toso, Orientation Center, 156 Rue de Longchamp, Paris 16e, France, 8-28-58
Luther M. Flugstad, Orientation Center, 156 Rue de Longchamp, Paris 16e, France, 8-28-58
Stanley T. Dolan, Tuttle, N. Dak., 7-15-58
Donald L. Hippe, Poplar, Mont., 6-12-58
Milo A. Mathison, St. Maries, Ida., 9-15-58
Paul D. Mork, 445 W. "I" St., Forest City, Iowa, 7-15-58
Lyle A. Rich, Naples, S. Dak., 9-1-58
Loren Rude, Box 287, Arusha, Tanganyika, E. Africa, 9-1-58

———Announcements———

Spokane Ct. Convention, Oct. 12-13, First Lutheran Church, Sandpoint, Ida. WMF, Brotherhood, and Luther League rallies Sun. p.m. WMF Workshop sessions on Monday.

Rocky Mt. Laymen's Theological Institute will be held at Our Savior's Church, Great Falls, Mont., on Sept. 26. Guest instructors: Dr. R. A. Daehlin, Dr. Sidney Rand, and Prof. C. M. Running.

Band and orchestral instruments needed at Augustana Academy, Canton, S. Dak. Please send to Music Dept. and enclose your name and address.

WMF Conventions

Decorah Ct. Workshop, Nov. 7, Washington Prairie Church near Decorah, Iowa.

Texas Ct., Oct. 17, Calvary Luth. Church, Fort Worth, Tex. Speaker: Alton C. Halverson of Foreign Missions Dept.

Sioux City Ct., Oct. 28, St. John Lutheran Church, Sioux City, Iowa. Speaker: Mrs. Richard Solberg.

LaCrosse Ct., Oct. 14, Evangelical Luth. Church, Pigeon Falls, Wis. Speakers: Missionary Philip Luttio of Japan, Dr. Gerhard Belgum of Luther College.

Lac qui Parle Ct., Oct. 3, Riverside Church, Dawson, Minn. Speaker: Mrs. Odvin Hagen, Forest City, Iowa.

Lemmon Ct., Oct. 26, Lemmon, S. Dak.

Thief River Falls Ct., Oct. 23, Goodridge, Minn. Speaker: Mrs. Carl Holm.

Rice Lake Ct., Oct. 7, United Lutheran Church, Prairie Farm, Wis. Speakers: Mrs. Berneta Owen, counselor, Wis. Student Foundation and Missionary Clara Peterson of Hong Kong.

Milaca Ct., Oct. 12, Zion Church, McGrath, Minn. **Workshop,** Oct. 28, Orrock, Church, Orrock, Minn.

Alexandria Ct., Oct. 28 Pelican Lake Church, Ashby, Minn. Speakers: Mrs. Irving Stangland, Page, N. Dak.; Dr. Oscar Overby.

———Want Ad———

RATE: $1.00 a line, minimum charge $4.00

For Sale: W. W. Putnam church organ equipped with electric blower. $100.00. Write M. S. Loken, Fairview, S. Dak.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

161-acre farm with about 97 tillable acres, 7 mi. from Spring Grove, Minn. 582-1A

130-acre farm in Highland Township, Ia. 80 acres tillable. Bldgs in No. 1 shape. Good gravel road. 582-2A

160 acres good productive farm, well improved. Near Harmony, Minn. 582-3A

77.89 acres, all tillable, parts having 3rd application of lime. 7 room house with basement; outbldgs, lights, and water system. Household furnishings and electric appliances can be included. 582-4A

103-acre farm in Allamakee Co., Iowa, 7 mi. to town, 1 mi. to Lutheran church. 582-5A

80-acre farm, Springfield Township, Ia. Modern 4 bedroom house, full basement, stoker, hot water heat. 30x60 basement barn. Chicken house, hog house, REA. Close to 2 Lutheran churches. School bus and mail rtes. 582-6A

200-acre farm with 98 acres under cultivation. Near Lutheran church; in Allamakee Co., Ia. 582-7A

165-acre farm in Paint Creek Township, Ia. 100 acres in cropland, bal. in spring-fed pasture. Modern house and good other bldgs. 3 mi. from town with consolidated school and Lutheran church. Hard top road. 582-8A

127-acre farm with 100 acres under cultivation. 6 mi. north of Decorah, Ia. Near Lutheran church and on school bus line. 582-9A

160-acre farm in Calmar Township, Ia. Good 8 room house, 2 stories, with full basement. Barn, hog house, machine shed, milkhouse; 95 acres tillable, balance pasture. Price: $125 per acre. 582-10A

176-acre farm in Canoe Township, Ia. 75 acres tillable. Good set of bldgs. 32x60 barn with running water. 12x30 silo. Other bldgs and house in good condition. School bus rte.

———————MAIL COUPON TO.———————

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2 miles from Lutheran church. 582-11A

High producing dairy farm in Winneshiek Co., Ia. 3½ mi. from town, close to school bus. 395 acres. One complete set of bldgs and one partial. Can be bought on contract. 582-12A

Several farms for sale in the Ridgeway area, Ia. Contract terms available on some of them. 582-13A

169-acre farm near Mt. Sterling, Wis. 100 acres cropland—in best of condition. Near 2 Lutheran churches. School bus by door. $150 per acre or less if half cash, rest on easy terms. 582-14A

FOR RENT

Farms

Well improved 160 acre farm between Ossian and Castalia, Ia. On gravel road. Close to Lutheran church. 582-15A

Homes

Lovely, spacious room in S. Mpls. for employed person or student. Available at once. 2 blks from Lake Street. 582-16B

WANTED TO RENT

Farms

A farm on shares. Prefer 160 acres. 582-17A

Homes

Room or small apt., furnished, by employed girl. St. Louis Park, Minn. area. 582-18B

POSITIONS WANTED

Secretarial, excellent experience, Mpls. Hostess, part-time evenings, excellent experience, Mpls. 582-19D

Experienced plumbing and heating man desires to locate in northern Ia. or southern Minn. where business is needed. Would consider other Lutheran community. 582-20E

HELP WANTED

Elderly Mpls couple desires housekeeper. Modern conveniences, private bath. Near Lutheran Church and busline. 582-21F

Needed, a Parish Worker in a growing church. Duties to include visitation and responsibility for religious education. 582-22F

Woman wanted for general housework and to assist in care of 2 children. Permanent position, private room and bath; ample time off, top wages. Mother works. Ideal for woman wanting good home. 582-23F

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"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church.

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KWLC	8:00 p.m. KHVH
WISV	9:30 p.m. WNAX
6:30 p.m. WJMC	
KTRF	9:45 p.m. KSPR
6:45 p.m. KFBK	10:30 p.m. WCCO

Short wave: 10:30 p.m.—HCJB
(Meter Band 16-19-25-31-49)

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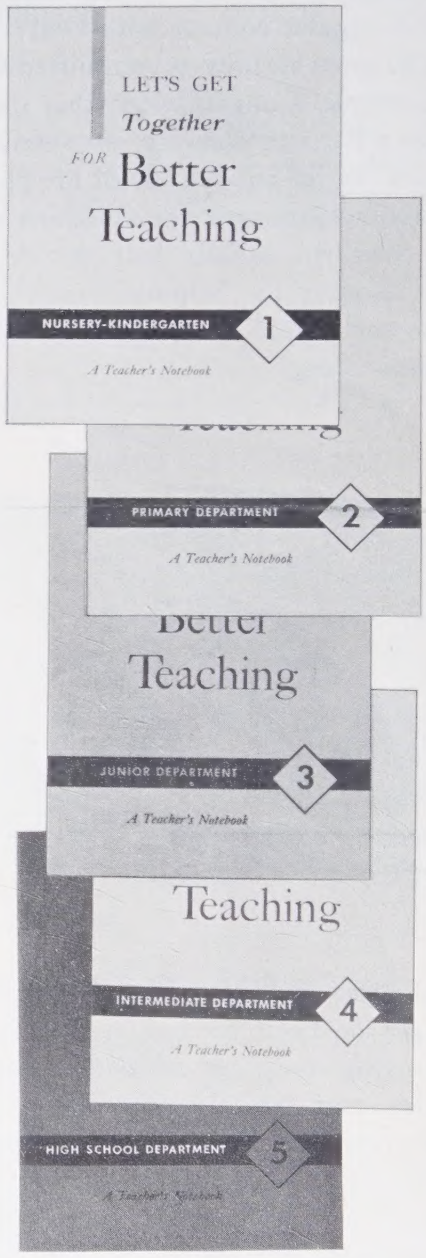

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